WINONA Echoes

1933

Addresses delivered at the
WINONA BIBLE CONFERENCE

Winona Echoes

Notable Addresses Delivered at the
Thirty-Ninth Annual

Bible Conference

WINONA LAKE, INDIANA
August, 1933

Published by Authority of
WINONA LAKE INSTITUTIONS
Victor M. Hatfield, Publisher

Opening Prayer of the Bible Conference

By Rev. William Edward Biederwolf, D. D.
Director of the Conference

Almighty and Everlasting God, our Father in heaven, we present ourselves in the Name of Thine Only Begotten Son, who in reconciling love and saving mercy, hath brought us to know and to experience the exceeding great richness of Thy grace.

Thy bounty unto us is without boundaries and the list of Thy benefits is beyond our counting.

Thirty-nine times through Thine unfailing grace we have been privileged to gather on this mountain top of blessed experience where it is ours to open our eyes and "see no man save Jesus only."

May the stately steppings of the Son of God be heard in our midst and may our hearts and our lives be enriched in such a way that we shall go down when these holy hours are ended to show forth in richer love and nobler service the glory of our God to all who may walk with us in the way that we must go.

Let the touch of Thy hand, O God, be upon every speaker. Let there be no uncertain sound in any message, but may they take of the things which are really of Christ and show them unto us, and may Thy great Name be magnified and Thy waiting servants be the more firmly established and built up in the most Holy Faith.

Shine upon us with the brightness of Thy face and fill us with the light of Thy presence. Forgive us and strengthen us that we may shun every allurement to sin and lead us forth to do Thy will, so that with the nightly setting of the sun, as we pitch our moving tents, we may find ourselves one day's march nearer home.

—Amen.

Opening Remarks

The Thirty-Ninth Annual Winona Lake Bible Conference
By REV. WILLIAM EDWARD BIEDERWOLF, D.D.

The Thirty-ninth Annual Winona Lake Bible Conference began this morning at seven o'clock with that gracious and gripping message by Dr. Massee. We usually think of this hour as the more formal opening.

"How swiftly the years of our pilgrimage fly,
As weeks, months and years roll silently by."

Thirty-nine years have rolled away since the day Winona Lake Bible Conference was organized when thirty-five men met one night in yonder auditorium, and, while the rain fell in volume big enough and loud enough to almost drown the speakers' voices, set in motion the influences whose operations have brought such mighty blessing to the multitudes that have waited upon this Conference throughout the years that have gone.

The memories that cluster about the past are rich and rare. Time will not permit us to indulge ourselves in the inspiration and pleasure incident upon recalling them. The three men who founded this institution are now in Glory. Doctors Solomon C. Dickey, Henry Webb Johnson, Edward S. Scott.

And what an array of other names, the mere mention of which thrills us with holy and helpful recollections, the names of the many others who ministered here in song and sermon and who are before the throne of the living God this morning. We think of E. O. Excell and Marion Lawrance and William Jennings Bryan, of Doctors Chapman and Moorehead, of Doctors Gunsaulus and Jowett, of Doctors Griffith Thomas and Sylvester Horne, of Doctors F. B. Meyer and McGregor.

These are, I believe, looking this way, expecting us to be true to the traditions and the ideals that have made Winona what she is, and, by the grace of God, what she means to be.

Winona is not offensively fundamental. She prefers a positive message to a pusillanimous one. She does not, however, conceal the fact that she builds upon the fundamentals of the faith, "once for all" delivered to the saints. She believes with Paul in "the foolishness of preaching." She prefers the sure word of testimony to a pot of gold

at the end of the rainbow. This is why only men who are sound in the faith appear on her platform.

The 39th annual Winona Lake Bible Conference extends a hearty welcome to you all. To those who have been here before, we say, "thrice welcome back," and to those who are here for the first time we want you to know that with all our hearts we welcome you. We want you all to have a good time in the Lord and go back to your homes much blessed of God, and we know you will.

The committee in charge of the Bible Conference program craves your sympathetic suggestions, and I would have you also know that the one who oils the wheels and cares for the numberless details of a Conference program like this would like to feel that he has your good will and your prayers that he might be given the courtesy and the patience and the wisdom, which is so much needed, for the direction of a great work like this in such a way that He may be glorified who is the great Head of all our work and in whose name this thirty-ninth annual Bible Conference has been called.

It has been the custom in recent years to give time during this opening hour for the graduation exercises of the Winona Lake School of Theology. This School has been operating for fourteen years and has been doing such high grade work that it has come to be recognized as one of the out-standing theological institutions of the country. Winona owes much to its popular and efficient Dean, Dr. J. A. Huffman. I believe there are eight students composing the graduating class for this season. The address of the morning is to be given by Dr. John R. Sampey, President of the Southern Baptist Theological Seminary. Dr. Sampey has been teaching during the past semester and the students, as well as every one who has heard him, are high in his praise. We are especially fortunate in having Dr. Sampey with us during this hour of the Bible Conference, and he will speak to you at this time upon the subject, "Paul's Devotion to Jesus."

"The Jew, the Jew, the Hated Jew"

By REV. WILLIAM EDWARD BIEDERWOLF, D.D.

TEXT—Genesis 12:1. "Jehovah hath said."

I.

When Benjamin Disraelli was taunted in the House of Commons with the fact of his Jewish ancestry, he replied, "I am a Jew; and when your Gentile ancestors were naked savages in the forests, my ancestors were high priests in the temple of God."

What a story is that of the Jew! In all the annals of human history if there is one page holding a record stranger, sadder, more terrible than any other, it is the one on which is written the narrative of the hated, despised and persecuted Jew. What Benjamin Disraelli said is true. And for thousands of years the stream of the only true religion of the world flowed from the heart of the Jew. The gifted poet of the western hills did not in any way overstate the case when in his piercing poem to persecuting Russia he said:

"Who taught you tender Bible tales
Of Honey-lands, of milk and wine?
Of happy, peaceful Palestine?
Of Jordan's holy harvest vales?
Who gave the patient Christ? I say
Who gave you Christian Creed? Yea, yea,
Who gave your very God to you?
The Jew! The Jew! Your hated Jew!"

And then, you will remember, the poet continuing, says to Russia;

"Your mighty millions all today,
The hated, homeless Jew obey."

Yes, the history of the Jew is a strange and a sad one, the darkest and bloodiest the world has ever known. Who is he? Whence came he? Why is he not wanted? Why does he so endure? What forecast, if any for his future? These are some of the questions that stand out before you when you think of this extraordinary individual known as the Jew.

The fact is, the history of no other people is more clearly written than that of the Jew. Is it his origin about which you would inquire? You will find it in three words back in the 12th chapter of the first book of the Jewish Scriptures. "Jehovah hath said."

And this is what Jehovah said—it was to Abraham; "Get thee out of thy country, and from thy kindred, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee; and I will bless them that bless thee, and curse them that curse thee; and in thee shall all the families of the earth be blessed."

And this is the Jew, the hated Jew in his origin. The rag-man of the alley, if you please; the dealer in junk; the man behind the three balls! Yes, but the wonder man of the world! The man who holds the purse strings of the world in his hand; the patron of Governments in times of direst need; Ambassadors; Prime Ministers; Justices of the Supreme Court; the giver of laws and the moulders of nations; if you please; though without a nation of his own. And there are 20,000,000 of them in the world today.

The first European man to tread American soil was a Jew.

The founder of the International Institute of Agriculture was a Jew.

The President of the American Academy of Sciences is a Jew.

The man who laid down the scientific foundation of Socialism in Germany was a Jew.

The man who founded the German Social Democratic party was a Jew.

Germany's Ambassador to America in pre-war days was a Jew.

The only man who dared defy the Kaiser in the Reichstag, and vote openly against the German war loan was a Jew, Carl Liebnecth.

The man at the head of Germany's marvelous Transportation Organization in the World War was a Jew.

When the German Chancellor lost his temper and declared that treaties were mere "scraps of paper" he was talking to a Jew, Sir Goshen, the Ambassador of Great Britain to the German Court.

When Belgium was looking for the man of best brain and character to represent them in the Court of St. James of London, they chose M. Hymans, a Jew.

When the whole world was at war and America needed an Ambassador to Turkey who could function for eight separate Governments at the same time, the man of the hour was a Jew, Henry Morgenthau.

When Great Britain, France and Russia wanted $500,000,000.00 of American money they sent a Jew at the head of the Commission to get it.

The Chief Justice of the Supreme Court of England is a Jew. He is known as Lord Reading, the Lord Chief Justice and Privy Councillor of the British Empire, but all those honorable titles refer to Mr. Rufus Isaacs; and that, you will grant me, is not an Irish name.

In France you will find five Jews in the President's Cabinet.

In the Italian Parliament you will find sixteen Jews and in the Senate fourteen.

Five Jews are in the British Cabinet; five are in the House of Lords; six are Privy Councillors; fourteen are Knights; sixteen are Baronets, and eighteen are in the Parliament.

The American Red Cross was founded in the home of a Jew.

In America, Louis Brandeis, judge of the Supreme Court of the United States, is a Jew.

The most powerful man in America during the recent World War, the Commander in Chief of our "Civil Front," the man at whose mandate even Woodrow Wilson obeyed, B. Baruch, was a Jew.

There are three Jews in President Roosevelt's "Brain Trust"—Ezekiel, Warburg, and Baruch.

II.

Surely we made no mistake when we said, "the moulder of the nations; and yet without a nation of his own!" But even the latter part of this statement must be qualified.

1. In the first place, if residence, naturalization and loyalty entitled a man to call a nation his own, then the Jew most emphatically is not without nationality. You find him a part practically of every nation under the sun. In Russia, in Germany, in Poland, in England, in America—everywhere you find the Jew. And in whatever nation he is to every phase of national life he contributes his quota, and some times more.

He has been a poet, scholar, musician, merchant, statesman. And it ought not to be overlooked that in the World War the number of Jews in the army in every land where they fought exceeded their proportion to the general population.

This inhuman tragedy known as the World War dragged into its embittered entanglements something like 46 per cent of the world's population, but it affected at the same time 68 per cent of the Jewish population.

In France, with her 100,000 Jews, 10,000 were found fighting in the ranks.

In England 25,000 fought in the British army.

The German army numbered 100,000 Jews, while in Austria-Hungary the number was twice as many more.

And in Russia, in spite of the bloody abuse heaped upon the Jews in the land of the Czars, 500,000 of them were found fighting heroically for the Russian cause; entirely out of proportion to the population. In other words, if the nations involved gave 4 per cent of their sons

to the agonizing throes of that bloody contest, the Jews gave almost 8 per cent, or nearly double the offered sacrifice of the Gentiles.

And there is one sad thing that must not be forgotten—that while nation fought against nation, it was not Germans against Germans, or French against French, but it was always Jews against Jews. For them it was an internecine strife. They were found in every army of friend or foe, and went out in the deadly rain of shot and shell to train their death-dealing guns upon men who were their brothers by flesh and blood.

Yes, truly in this sense the Jew is not without a nation.

2. But in the second place, there is another qualification to the statement that the Jew is without a nation of his own. It is true we may have to redefine the word "nation," but all down the long centuries, and even in the present day we have been speaking of the "Jewish nation."

The Jew is the most persistent individual in the universe. You cannot ignore him; neither can you evade him nor suppress him. God knows the attempt to do this latter has been frightful enough. How it makes one's blood chill as the tragedy is unrolled.

For 3,000 years, with but little respite the Jews have experienced little else than the direst sort of suffering. Driven into one exile after another with all their unspeakable miseries before the Christian era, much of their history since has been that of the most hateful persecution, until someone has said, "The whole of the continent of Europe has been reddened with the blood of the Jew."

Think of the frightful slaughter of the earlier centuries in which they were starved and beaten and mutilated and driven like wild beasts from one portion of the earth to another!

Look for a moment at the terrible atrocities of the middle ages. Slaughtered by the thousands in all the provinces of Italy and Germany and France, they threw themselves in crowds into the rivers, barricaded their homes and killed each other to escape more terrible torture. In England, at York, they were burned alive in their Synagogue. In Spain, more than 500,000 of them were starved, driven out with their wives and little children, thrown into the sea, sold into slavery, and literally hacked to pieces for the little plunder their clothing could afford.

And, then, what a sight is this! The bloody history of the present day! Let me remind you of the merciless "pogrom" in Odessa, Kiev and other places in the Ukraine. Think of the expulsion of the Jews from Poland only a few years ago by order of the Russian Government and recall again something of its agonizing horror.

Two-hundred-thousand aged men, and little children; mothers

clutching new-born babes to their breasts; people insane; the sick unto death, and Jewish soldiers from the front whose bleeding wounds were still unhealed, all huddled together, as many as possible, pell-mell into the "special trains" that were made up of rough wagons, while others for whom no conveyances were provided dragged themselves footsore and weary along, becoming insane through suffering—many of them—and others crying for death, the only mercy it seemed their cruel fate could show them.

And still the Jew persists! He is the most imperishable figure of human history. He has outlived the Pharaohs of Egypt, the Caesars of Rome, the Czars of Russia, and all the conquerors and tyrants who have tried to crush him.

And he is always the Jew—under whatever flag he is found he is the Jew, the Jew, the Jew. Through his veins pours the purest blood of civilized humanity, for he has diligently avoided intermarriage with other races.

There is a distinctiveness about the Jew, and this, it would seem, compels him to "stay put" as a Jew whether he will or not. Louis D. Brandeis, the Jewish Justice of the United States Supreme Court, put it well when he said, "Let us all recognize that we Jews are a distinct nationality, of which every Jew, whatever his country, his station, or shade of belief, is necessarily a member."

Did you get that word "necessarily"! You say the Jew has always the sign of Israel written on his physiognomy, and that this way, as well as by the tone of his voice and the manner of his speech, you can always recognize him. Yes, but this "distinct nationality," of which Justice Brandeis speaks, owes its persistence to something far more significant than perculiarities like those just mentioned. You will find the reason for it embedded in that word "necessarily," and the ground for this necessity is not original with the distinguished Justice, but lies back yonder in the far distant past in the words we have chosen as our text, "Jehovah Said."

It was God Almighty who separated this nation from all the nations besides. It was Jehovah who said, "I will make of thee a great nation;" and it was Jehovah who said, "Though I make a full end of nations whither I have scattered thee, yet will I not make a full end of thee." Certainly there is a sense in which the people of Israel are still a nation though she has not functioned as one for many a weary year.

III.

Has it ever seemed more than passing strange to you that the Jew with all his capacity for powerful citizenship has not been wanted?

Sought after at times, dreaded, honored and flattered, yet as a people, for some reason, he has been non persona grata.

In one of the leading Jewish newspapers some time ago there appeared a sketch of a venerable Jew, holding in his hands the Globe of the Universe and earnestly searching to find a place where he is wanted. He begins to go over them by name—"Russia, I am not wanted there; Germany, not wanted there; Roumania, not wanted there; Italy, France, England, the United States, I am not wanted there; this is a large beautiful world but no place for me."

Do you wonder why this is? The Jew is not without his value to society. This we have already seen. In art, in finance, in war, in affairs of State he has been at least the peer, if not the superior of the Gentile.

1. He is industrious and not a beggar. Look over the horde of leary, lazy, panhandling hoboes of the country, and tell me how many Jews you find among the bunch. Not one. They are all Gentiles.

2. He is honorable in the treatment of his contracted obligations. How many Jews have owed you anything you couldn't collect, if he had the ghost of a possibility of paying it? Most of the dead-beats are Gentiles.

3. He is charitable. How many aged and worn out Jews are in your Poor House—the County Farm? Not one. It's the Gentiles who treat you like that. What are these stories we hear of Baron Hirsh with his $75,000,000.00 to carry the Jews back to Palestine! of Henry Morganthau and his millions for bleeding Armenia; of Rothschild, Nathan Strauss and others—whole fortunes they have laid on humanity's altar to relieve the sufferings of the world.

IV.

The Jew has his faults, of course, but have you carefully diagnosed the criticisms that have been heaped upon him?

1. He has been charged with immorality. But please remember the Gentile has done none too well. For nearly 2,000 years there were no Jews, and sensuality became so awful that God had to stop the world with a flood.

With the charge that the Jews have organized the movies with a view to urging sex-vice among the youth I have no patience.

It is true, the Jews own the movies.

The Gentiles would like to own them.

And the foul and filthy condition of the movie today reflects no credit on the Jew. It makes decent people blush for what the Jew is willing to do for the profit he finds in doing it. But the question is, Would the Gentiles do any better? And then too, remember the moral

status of the movies has been put into the hands of a fabulously salaried Gentile Churchman.

2. He has been charged with disloyalty. But what about the magnificent response made by the Jew to the call of whatever flag floated above him during the bloody tragedy of the World's War? Is not that answer enough? The poppies that grew in Flanders and the grass of every battle field were fertilized with patriotic blood that flowed from Jewish veins.

3. He has been charged with a gigantic conspiracy to obtain temporal control of the world. But what anti-Jewish agitator ever sustained the indictment. The famous "protocols," exploited so vigorously by Henry Ford, are now known to have been a malicious invention manufactured in Russia under the bureaucracy and to have been the basis for a campaign both in that country and Germany for the restoration to their former throne of the Hohenzollerns and Romanoffs.

V.

And yet the Jew does not seem to be wanted, and some of us are still wondering why. Is it jealousy? No. Is it fear? No. Is it dislike? No. It is because concerning this also "Jehovah hath said."

The promise to Abraham was absolute and unconditional. But God made it plain that Israel must obey. Obey and prosper. Disobey and suffer. And if you say there has been more of curse than blessing I need only to remind you of the continued and wilful disobedience of what God has called a perverse and stiffnecked people who forgot God, and defiled His Sabbaths, and bowed down to idols of wood and stone.

And if looking back through the centuries you behold this people chafing beneath the galling yoke of serfdom in Egypt and Babylon and Assyria, scattered here and there, broken and peeled, enslaved almost without respite by one nation after another, and in pitying perplexity you are constrained to ask the reason why, you will find your answer in what Jehovah hath said.

And this is what Jehovah said:

"If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, JEHOVAH, THY GOD, thou shalt be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people from one end of the earth even unto the other, and among these nations thou shalt find no ease."

And if you should say, "These oppressors have all passed away," and inquire still concerning Israel's present distresses that have con-

tinued until this hour, you will find in answer to your query a reason nothing different from that which we have just discussed.

The reason is that in a day nineteen hundred years ago the Jew made a great mistake when in the act of his greatest disobedience he turned against his Messiah and slew the King whom God had sent to redeem him, and nineteen hundred years of exile and shame have not been enough to wash away that awful stain.

And in the heartless persecution, the desolation and the distress, in the whole cup of bitter sorrow has been pressed to their lips, what is it other than the overflowing fulfillment of the rejected Messiah's own prophecy when He said, "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Now we have our answer. Who is it that hath scattered Israel? Russia? Poland? Bulgaria? Italy? Spain? Germany? Britain? No, these are but the visible instruments. Let this Book speak. "The Lord thy God hath scattered thee." And when this Book speaks, God speaks.

VI.

And yet, the marvellous, compassionate mercy of God! The Jew has a great future and a great destiny before him. God has called them "My Chosen." "For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar pleasure." (Psa. 135:4). What about God's word that cannot fail? "I will make of thee a great nation." "And though I make a full end of the nations whither I have scattered thee, yet I will not make a full end of thee."

"I say then," says Paul, "Hath God cast away His people? God forbid." "Because of unbelief," he says, "they were broken off," and if "blindness in part is happened to Israel," it is only "until the times of the Gentiles be fulfilled."

God's program for the Jew seems plainly written. The times of the Gentiles it would seem are about to close, and then, it is the conviction of the leading Bible scholars of the world we shall see the return again of the Jews to the land of their fathers, and the fulfilling of such prophecies as Ezek. 28:25, "Thus saith the Lord God: When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the nations, then shall they dwell in the land that I have given to my servant Jacob."

The Jews are going back to Palestine. It seems very strange. There is scarcely a land in the world that is not more attractive. And

yet in the last few years more Jews have gone back to Palestine than returned with Ezra at the close of their Old Testament captivity.

In almost every Jewish home in the world there is a little box with "Great Alms for Palestine" written on it.

Every morning countless thousands of Jews are on their knees facing the east and praying for their return to Palestine and the restoration of the city and the throne of David.

A movement has been organized known as Zionism which is a mighty massing of Jewish wealth designed to facilitate the return of Jews of meager means.

Palestine belongs to the Jew by right of heritage from Jehovah. And now as a result of the war it has become a Mandate of Great Britain, and England has bequeathed it to the Jews and back of her action stands the dominant powers of the world, including the United States of America, pledged to the sympathetic furtherance of her noble ambition.

There is of course the apostate Jew. The synagogue he seldom enters. Intermarriage with the Gentiles he defends. The ancient covenants he ridicules; and for such as he the Holy Land holds no charms.

And there is the reformed Jew who is little better if any than the apostate Jew; for he has given up entirely his hope of any Messiah whatsoever; and for him the return to Palestine is an undesirable and wholly impossible chimera.

VII.

Now we must not overlook the fact that even the aims of Zionism are Godless. It wants only to found a Jewish State in Palestine to take its place among the other great powers of the world.

But the orthodox Jew is going back because he has his faith still fixed on the covenant of old as made between Jehovah and his own "peculiar people" whom He has called "My Chosen."

And so they are going back—some for one reason and some for another—but notice, please **they are all going back in unbelief.** Christ has no place in their program.

The orthodox Jew still declares, "I believe in the coming of the Messiah, and though He tarry I will daily wait His appearing." At the Passover table in the home of every faithful Jew there is a vacant chair and an unused plate for the Messiah should he come before the meal is over, and while Grace is said the prayer is made that He may come and end their distress before the Passover of another year.

But soon the Messiah will come. Not another Messiah, but the Messiah of Bethlehem, of Gethsemane, and the Cross. He is coming

again, and all indications are that the time is near. And then shall all the tribes of the earth mourn, and the Jews "shall look on Him whom they have pierced," and looking they shall at least believe," and so, says the great Apostle, "all Israel shall be saved."

But salvation at that time for Jew and Gentile alike will be at fearful cost, as you will see, and I dare not close unless I urge every Jew and Gentile as well to accept Him now, for this is the day of salvation—this is the accepted time.

How strange this hatred of the Jew for Jesus Christ. They do not hate the Spaniard that exiles them; nor the Roumanian that persecutes them; nor the Russian that kills them; but they hate Jesus Christ.

I heard Henry Hellyer say, "I remember when a mere child how my dear, pious, Jewish mother tried to instill in my mind and heart a hatred to Christ, and how she taught me to blaspheme and curse His name. And why? Is it because Jewish mothers are so wicked and shameless as to willingly call Him by such names as 'renegade,' 'impostor,' or 'the illegitimate one'? No," he says, "they do it, not knowing, even as Paul, the persecutor, said, 'I did it ignorantly in unbelief!' "

And so Peter, addressing the Jews on a certain occasion, said, "Brethren, I know that through ignorance ye did it." And Paul again, referring to the great crime which the leaders of his nation had committed against their own brother, the Messiah, said, "Had they known" —had they KNOWN; oh, had they only KNOWN—"they would not have crucified the Lord of Glory." And oh, what is it we hear above the din of rabble shoutings and the noise of the hammer driving the bloody spikes, marvelous words from the crucified One, "Father, forgive them, they know not what they do."

But I beg of you today think on this Messiah, despised and rejected of men, crucified, but risen and exalted to the place of power at the right hand of Jehovah, your God.

If the Messiah, my Jewish friends you are looking for should come today, what better Messiah would he be than the One who came 1900 years ago?

You would expect Him of course to be a Jew. Well, Jesus was a Jew.

You would expect Him to come into this world in some supernatural way. Well, Jesus came that way. No fact in all the Bible is better attested.

You would expect Him to be the holiest man and the wisest man of all the world. Well, Jesus was all that. So all the world acknowledges Him today.

You would expect Him to be a worker of miracles. Well, Jesus claimed that all power in Heaven and on earth was given unto Him.

And the most patient and undeniable historical evidence backs up his claim today.

You would expect Him to be a fulfiller of prophecy. And Jesus was all this. There are more than 200 prophecies concerning the Messiah in the Jewish writings of the Old Testament, and they have all been fulfilled even down to the minutest detail in Jesus of Nazareth—that is, all of them but a few that will be fulfilled at His Second Coming.

Why not accept Him today? Thank God, thousands of Jews are doing that very thing.

This stir among the Jews today; this going back to Palestine in unbelief—for such is the Zionist Movement, and such is the sure revelation of God—this stir, and this going back, I say, is but the forerunner of another time of trouble for the Jew and the unbelieving Gentile as well just before the coming again of the Lord—a time of great tribulation such as the world has never known since there was a nation, says Jesus.

And now friends, hear me, Jew and Gentile alike, as sure as the Lord hath spoken, one of three things you must do.

First. You may be utterly indifferent to what has been said and to the Gospel of Christ and, if He should come in your day, pass through the time of coming great tribulation, and either die as a martyr to His cause, if moved to accept Him, or "mourn because of Him" when He comes in glory and cry for mercy in the last moment of grace for you, or, if He should tarry, go on down to the grave and out into eternity without God and without hope.

Second. You may accept Christ now and, if the day of coming tribulation comes while you are still alive, be delivered out of it, or kept safely through it, and at His return be caught up in your glorified body to reign with Him and all the saints when He shall have taken His rightful place on the throne of His father David, and of whose government and peace there shall be no end.

Hallelujah! Oh, to have been redeemed by His precious blood! To reign with Him and to spend eternity with God and God's Christ and all the saints who have washed their robes and made them white in the blood of the Lamb.

Third. You may reject Christ and go on to the end and be lost in hell. "Without the shedding of blood there is no remission of sins."

But if you do not accept the blood of Christ where then is your sacrifice?

"Not all the beasts and birds,
On Jewish altars slain,
Can purge the guilty sinner's soul
Or take away its stain."

The blood of bullocks, of goats and of lambs will never do. You acknowledge this yourself. Where then is your blood? "For when I see the blood," He says, "I will pass over you." God pity you if in that day no blood is found sprinkled on the mercy seat for you.

You know on the night when the death-angel was to go through the land of Egypt and smite the first-born God made provision for Israel by telling them, each family, to kill a lamb and to sprinkle its blood on the lintel and, the sideposts of the door, and He said, "When I see the blood I will pass over you."

There is a touching legend of a little first-born Jewish child sick upon his little bed. The death-angel was to come at midnight and he is asking his father if he is sure the blood is sprinkled on the door posts and the lintel.

"Yes, my child, I feel certain the blood is there. Just this evening I myself killed the lamb and left orders with the servant to sprinkle it."

"But, father, if you did not sprinkle the blood yourself how can you be sure about it?"

"But, child, do you think there is no mercy with God? We are not like the Egyptian sinners that we should be so terribly afraid of a judgment intended only for them."

"Yes, father, I know God is merciful, and in His mercy He has made it possible for us to be saved, but He has said we must have the sprinkled blood."

"Well, my child, I have wondered if this sprinkled blood is quite so important as you think, but the servant has always been faithful; come now and try to sleep."

"But, father, how can you be sure if you have not seen with your own eyes; it is important, for if the blood is not sprinkled I shall be the one to die. Please, father, take me in your arms to the door and let us both see if the blood is there."

And the father did as the child besought him, and, lo! the blood had not been sprinkled. The servant had been unfaithful. And when the little fellow saw his father sprinkle the blood he was happy, and he said, "Now, take me back and I can sleep."

"And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh on his throne to the first-born of the captive in the dungeon." But as true as the sentence of judgment, so true was the word of mercy, "For when I see the blood, I will pass over you."

God pity you if in the day of judgment no blood is found sprinkled on the mercy seat for you.

Christ or Chaos?

By REV. ANDREAS BARD, D.D.
Pastor of Saint Mark's Lutheran Church, Kansas City, Mo.

Text: "Ye are complete in him."—Col. 2:10.

Being true to himself is the best any many can do. The seed becomes a lily, the acorn becomes the oak, the fledgling becomes the eagle. They follow the law of their being. They complete the circle of their lives.

Into the chaos of modern opinions I plant this solid fact. Be thyself! Do you know of anything worthier of your efforts? Is there a saner philosophy, a more natural plea? If there is, I do not know it. All thinking men should unite on this platform, should agree in this simple creed: Let us be true to ourselves!

But what does this mean? In order to be true to ourselves we must settle two questions: First, what are we? We have met people who acted as if they were hogs. They gorged themselves with food, they wallowed in the mire. Others pursued the policy of the bull dog. They were always fighting. They gloried in battlefields. Looking upon all men as either hammers or anvils, they chose to be hammers. Still others have the bee as their ideal. They accumulate more than they can use. They hoard perishable treasures. Still others are birds. They just sing in the branches. They bask in the sunlight, hop o'er the fields and dance through the world. There is but one objection to all this. We are not hogs, we are not bees, we are not bull dogs, we are not birds. We are human beings.

And this raises the second question: What are we meant to be? Here we meet a variety of questions. Some two thousand years ago you could have witnessed the following scene. Picture to yourself the famous Mars' Hill in Athens. You notice an old Jewish merchant counting his ducats. If he could speak he would say: "For me to live is money." You see the lofty brow of an ancient philosopher brooding over the opened page of Plato. He murmurs: "For me to live is philosophy." With martial step the Roman soldier paces across the stage. With his hand on the hilt of his sword he exclaims: "For me to live is glory."

In all this throng you can discern a frail little man. His name is

Paul. Conviction is in his manner and fire is in his speech as he declares: "For me to live is Christ!"

This remark made him appear like an idiot. "Christ? Who was he? A Jew crucified in Jerusalem? A Galilean peasant nailed between two thieves? Paul, thou art beside thyself! Thy talk is sheer insanity."

Fortunately the apostle has explained his position. Listening to his reasons we are filled with wonder, with light, with inspiration. It's not madness that speaks, but divine truth. Why has he chosen Christ as the goal of his life? Here is the answer: "Ye are complete in Him."

The outstanding fact is this: Men are dwarfed, crippled, unfinished and insufficient. You can verify this every day. Consider the human mind. It is a restless student in the realm of research. Not satisfied with the marvelous discoveries it has made in the handling of wood and iron, of water and fire, it ascends to the solar system. With Copernicus it would climb into the highest heavens. With Newton it walks along the shores of infinitude. With Plato it would dissect the very heart of God, and with Shakespere it would lift the curtain from the undiscovered country, from where no traveler returns. It is futile for us to discourage this tendency. It's no use to say: "Be satisfied, eat, sleep and die." Man persists in reaching out to the sun, e'en though it scorch his wings. For, alas, the great problems remain unsolved! Philosophy has not found God, science throws no light on the Beyond, the surgical knife cannot trace the soul! The restless search and the unsolved mystery leave a vacancy in the mind. "What is truth?" cries Pilate. Professor Huxley answers: "I for one must be satisfied to remain an Agnostic."

What a confession in this word "Agnostic;" meaning: "I cannot know." It admits the striking fact that the mind of man is incomplete.

I cannot believe that the twining plant is made for the overhanging bough, the fin for the water, the wing for the air, and the truth-seeking mind for Agnosticism! Paul used to think so before he traveled to Damascus. In that dark past he recalls the long nights of feverish research that led him nowhere. He had almost given up hope like those Athenians who built their altar "to the Unknown God." But a great light has fallen upon him. The veil has been lifted. The truth has flashed upon him. His mind used to be crippled, handicapped, unfinished. But now he rejoices: "Ye are complete in him."

Will not the flower struggle toward the sun, the stream to the ocean? Yes. Why? Because they belong together. Not otherwise the human mind is made for Christ. He is the light of the world. He is the ocean of truth. He alone among the philosophers, ancient and

modern, could make the declaration: "I am the door." He spake as one having authority and not as the scribes.

He brushes away the mysteries of earth as the sun sweeps away the clouds. What wonderful answers! Man is not an animal. He is a child of God. Earth is but a period of development. Tribulations come, but they purify our ideals. Death comes, but it takes us home to the Father. In his words the discords of earth appear but as the tuning of the instruments preceding the symphony in the Beyond. He offers light to the blind. Paul looks upon the thousands who, having touched the hem of his garment, rose like new men and adds his testimony to theirs by the clear announcement, "Ye are complete in him." Many years afterwards the skeptical Napoleon also bore witness to this fact when he declared: "The life of Christ, I admit, is from beginning to end a veritable mystery; but this mystery corresponds with the problems of human life. Reject it and the world is chaos. Accept it and you receive thereby a wonderful explanation of human history." Would you be true to your mind? You cannot satisfy it with the Gospel of Voltaire or the Gospel of Darwin or the Gospel of Agnosticism. You cannot feed it on husks. Your mind is a question. Christ is the answer. "Ye are complete in him."

The same holds true of the human heart. We are told that we are the proud crest on the wave of evolution. But why is it that with such a glorious ascent we are ever restless and unhappy? Should we not rather traverse the earth like crowned kings and boast of our attainments? Instead of that we hear everywhere the plaintive voice of human souls: "We perish with hunger," Ask St. Paul, He says: "The whole creation groaneth." Ask David. He says: "As the heart panteth after the water brooks, so longeth my soul for Thee, O God." Ask St. Augustine. He says: "Unrestful within us are our souls." Ask Goethe. He says: "I have tried to find happiness in a thousand ways and ever returned more dissatisfied." Ask Mathew Arnold. He says: "The world hath neither joy, nor love, nor light, nor certitude, nor peace, nor help for pain."

There must be a meaning in this heart hunger. It is a mysterious instinct, pointing somewhere. Money says: "It is not in me." Fame says: "It is not in me." Pleasure says: "It is not in me." When LaGranja, the famous Spanish palace was completed, the king said: "It cost three million dollars to finish this building; it has not even satisfied me three days." Build thee more stately mansions, O my soul!

Through all the siren voices of life I discern these incomparable words; "Come unto me and I will give you rest." Shall I believe it? Looking over the pages of history I see the greatest and the best fol-

lowing in his footsteps. Men who have laid down their lives in the service of humanity, who carried forward the banner of progress, who shine like stars in the horizon of the past, tell me that, His promises have proved true. Beautiful are those words of the Psalmist: "The Lord is my Shepherd, I shall not want." Reading the song of Goethe: "Yearning ever without ending, and my heart filled with unrest, peace descending, come, O come into my breast," Madame Stein added: "My peace I give unto you, not as the world giveth, I give unto you, let not your hearts be troubled, neither let them be afraid."

Our heart is unrestful within us until it finds the Christ. Ye are complete in him. "Feel it in thy heart," says Carlyle, "and then say whether it is of God. This is belief; all else is opinion." Ask those whose lives were burdened with regrets if they have gone in vain to Him who said: "Thy sins are forgiven." Ask those who during long days of illness or amid the sorrows of life have learned to say his prayer: "Thy will be done." Ask those who returning from the cemetery that buried their dearest treasure, have met the risen Christ —ask them to testify. Even that grim cynic, Guy de Maupassant, when the chill breath of death was touching his soul, held a light up to the face of the Christ and confessed:

"Surely this was the man most full of understanding that has ever come upon the earth." Would you be true to your own heart? Would you follow its voice, its divine instinct? Listen to Him who said: "I will give unto him that is athirst of the fountain of life freely." Ye are complete in him!

And as the mind and the heart are aimless wanderers without the Great Guide, so is our will a ship adrift without the rudder of the Gospel. "The good that I would I do not," says St. Paul, "but the evil which I would not, that I do!" There are discordant voices within us and no earthly musician can harmonize them. Robert Louis Stevenson portrays the problem in his story of "Dr. Jekyll and Mr. Hyde"—two souls in one man. Shakespeare rises to the greatest heights when he pictures this conflict. Fighting within themselves, men lose their power and give up. Paul knew this from his past experience. He wanted to do what was right and found himself killing Christians. His purposes were blurred. He had no goal. What he needed was a great Master who could point to a lofty aim which would arrest his attention, gather his enthusiasm and concentrate his efforts toward a grand attainment. As a dynamo will put light into a thousand bulbs, so Christ inspired every passion of Paul with holy zeal: "this one thing I do." "Give me a fulcrum," said Archimedes, "and I will move the world." Paul had found a fulcrum and he moved the Roman empire. Bearing in mind what a helpless, joyless, creature he had been

before he met Christ and realizing what powers of mind and soul and will had come to him through association with his Master, he says: "Ye are complete in him."

Let us verify this truth in daily life. Let us think of those who, following Paul, have made a similar experience. It was the spirit of Christ that turned the Mansfield miner into a giant crushing superstition. It was the power of Christ that turned John B. Gough into a silver-tongued pleader for the Gospel. It was this inspiration that sustained Livingstone in the darkest jungles of Africa. It is this force that leads refined women out of society's circles to far off mission wilds and causes brilliant men to leave their homeland to serve the savages on foreign shores.

Crossing the Alps, Frans Liszt entered a little chapel and played the organ. For years that instrument had been misused by unskilled and awkward hands. But when the great artist touched the keys, a new soul came forth which filled the church with music sublime. The peasants soon gathered. Awe-struck they remained standing in the doorway. At last they ran home spreading the news that the Angel Gabriel was in the church playing the organ.

Beloved, our soul is a divine instrument full of dormant possibilities. Our mind is created for truths, but we allow error to pervert it. Our heart is created for peace, but we bow to the follies of the world. Our will is created for action, but we waste our years without a purpose. That mighty pipe-organ designed by God is unused and silent. Some play on one key until monotony drives them mad. Some play without skill, until existence becomes "sound and fury." But today comes the great musician of the soul. He touches the mind and it leaps toward truth. He touches the heart and it is in tune with God. He touches the will and it is inspired with a purpose. Would ye be true to yourselves? "Ye are complete in him!" Christianity is humanity come to perfection!

Is the Old Gospel Out-of-Date?

By REV. ANDREAS BARD, D.D.

Text: I Peter 3:15: "Be ye ready always to give an answer to every man that asketh of the hope that is in you."

A few days ago there appeared in the press a challenge issued by an atheist-lecturer which read as follows:

> The fires of hell have been quenched,
> The light of heaven has been put out,
> The gods have been banished from the universe,
> Christ has been declared to be a myth,
> The Bibles have been repudiated as sources
> of light and wisdom,
> Religion has been defeated by science.
> What guidance is left for human beings?
> Does humanity need a new religion or no religion?

I might have overlooked this wholesale condemnation of Christianity, if someone had not sent a copy of it to my desk, adding the question: "Would you be afraid to answer this challenge?"

Since the letter was unsigned, it really deserved a place in the waste basket, but it occurred to me that the bold and bombastic challenge of the atheist might have caused others to wonder, whether or not the cause of Christ was really in danger. Remembering the words of the apostle: "be ready to give a reason for the hope that is in you," we pick up the gauntlet and take delight in meeting those who imagine that they might dynamite the Rock of Ages.

Have the fires of hell been really quenched? Has the light of heaven been put out? We know that Robert G. Ingersoll said so, but an assertion is far from being a proof! I am not defending the conception of hell or the idea of heaven which Dante so powerfully spoke of in his great poem. That is Dante's particular idea, but it is merely one angle of the problem of retribution. It is not only Christ who referred to a golden harvest awaiting the righteous, and suffering in the Hereafter for those who broke God's laws. Science has revealed the remarkable relationship between cause and effect in the moral sphere as well as in the physical universe. Ibsen shows us in his drama on "Ghosts" how the sins of the fathers are visited upon the children, and Zola, the atheist, portrays this hell on earth in the life of one family.

Even Omar Khayyam, Persian Philosopher, exclaims, "I myself am heaven and hell" and England's greatest mind repeatedly pictures unscrupulous kings as cringing before the flames of a tortured concience:

"My conscience has a thousand different tongues
And every tongue brings in a different tale,
And every tale condemns me as a villain."

We know that every man feels mean, if he means to be mean. We know that a good conscience is the softest pillow on which to rest a weary head. It is entirely rational to believe that we shall survive after death, and it is equally rational to believe that there will be a law of continuity hereafter as there is a law of continuity now. It would be absurd to assume that the mere process of death would turn the wicked into saints or good men into villains. Character is not created that way. What a man soweth that he must also reap. Even in our present life every day is a judgment day:

"Our deeds still travel with us from afar
And what we have been makes us what we are."

Any soap-box orator can ridicule the pictures of hell which Dante immortalized in his great poem, but the Biblical teaching: "It is for man once to die and after that the judgment" is recognized by brilliant thinkers even today and in line with the philosophical conclusions of England's master-mind:

"For in that sleep of death what dreams may come
Must give us pause—so that we rather bear the ills
we have,
Than fly to others that we know not of!"

Again we wonder with how much authority our atheist friends can say that God has been banished out of the universe and that Christ is a myth. When the greatest Biblical scholar of the world, Dr. Harnack, addressed a number of students in Philadelphia, he said: "Jesus is a historical personality for we have the parables." He meant that the parables were so distinctly different from anything ever uttered and so clearly the product of one mind that they proved the existence of Jesus of Galilee. Rousseau, noted infidel, says of the story of Christ: "That does not look like invention." Against the position of the Skeptic that the life of the Nazarene is too wonderful to be real, we assert: "Still more wonderful would be the fact that ignorant fishermen should have fabricated this powerful personality in their limited imagination!" This picture was so different from the Messianic hopes of the Jews that no Jew would have created it!

But what a collosal and arrogant falsehood is the assertion that God has been banished from the universe! When science can create

sun and moon and stars and command the tides of the sea, when human genius can construct the brain of Shakespeare or regulate the procession of the seasons, we may consider this proposition, but as long as Edison is right in stating that we do not know the one-millionth part of one per cent, we shall bow in the "Presence of a Supreme and Ever-present Energy from whom all things proceed." Remember, this last definition of God came from the lips of one of the world's greatest Agnostics, Herbert Spencer!

We realize, of course, that there are millions of little Agnostics, who every day take the sceptre out of the hands of God. Little men who do not even know that in God "we live and move and have our being!"

It would be as rational to assume that the universe was made without God, as it would be rational to assume that a box of printers' type thrown out of a window, had accidentally composed itself into "the Declaration of Independence!"

How can religion be defeated by science? Science touches the material universe, religion deals with the unseen, but all-powerful facts of the conscience of man. The human mind is also a product of nature and, if we desire to consider nature as a basis of belief, we must take the conscience into consideration as well as microbes, germs and infusoria.

I have seen degenerate specimens of humanity in foreign lands. I have looked at the black aborigines of Australia, the savages of Africa. I have witnessed their cruel customs, their absurd sacrifices and I have said to myself: If these poor folks could only know the gentle Christ and hear His Sermon on the Mount, would they not rise from the slime into a nobler humanity?'

No, we do not need a new religion. What we do need is to practise the religion we now have. No man has ever found anything better than the Ten Commandments! The world will never discover anything superior to the Golden Rule! But better than the Ten Commandments and more wonderful than the Golden Rule is the life of Jesus who every day and in every way lived His religion, even unto the death on the cross! It is comparatively easy to preach fine things, but when we must practise what we preach, we encounter real difficulties. Jesus has shown us the way and today calls to the world: "Follow me!" Suppose for a moment, every Christian would take this command seriously and walk in the Master's footsteps, surely no grander revolution could be witnessed in every land! Wars would cease, men would no longer take advantage of the weak, kindness would rule in every home, love would be more than a beautiful phrase and the dream of brotherhood would at last become a reality!

When Dr. Livingstone, addressing some students in London, spoke of his work among the savages of Africa, they noticed how his body showed the marks of his many sacrifices, one arm hanging limp from his shoulder. The great missionary said—"And what do you think has sustained me more than anything else among the hardships and struggles in the jungle of the dark Continent? It was the promise: Lo, I am with you always, even unto the ends of the earth!" That was the secret of his power, the source of his zeal, his passion for souls!

Can the modern atheists produce anything better than Dr. Livingstone? Instead of answering this question ourselves, let us quote one of the outstanding sages of our time. Let us get an answer from that noted dramatist, George Bernard Shaw: "Though we crucified him upon a stick, yet he managed to get hold of the right end of it and today we cannot escape the feeling that the only hope of ever solving the problems of the world is by applying to them the spirit in which he lived and the teachings he taught."

When even noted agnostics admit this, why should we seriously consider the question: Do we need a new religion? Those of us who have felt the power of the Master in our lives will take the witness stand and profess with dying Daniel Webster: "My heart assures me again and again that the Gospel of Jesus Christ is a divine reality."

The Humanism of Jesus

By REV. ANDREAS BARD, D.D.

Text: Matthew 12:12—"How much is a man better than a sheep!"

Humanism is a new name for infidelity. Men who deny the existence of a soul, of a God and of a life after death do not wish to be called plain atheists. They prefer to be known as "humanists." Does that mean a higher regard for human thought and life?

This is what they claim. They are loud in denouncing the church as an otherworldly institution, which tells people of the life hereafter instead of keeping their interest in the "now and here." They propose to create a new order, where men will limit their thoughts to eating and drinking and money-making and useful inventions instead of talking about God, salvation or other "foolish notions." They tell you that Christianity has kept people from attending their present duties and diverted them to foggy dreams of a future existence. Humanism now comes to supplant old-time religion with a new morality, strictly limited to the present life. Instead of singing "O for a closer walk with God," they exclaim "O for a closer walk with man!"

Whatever is good in this program we readily recognize. Any religion that dwells in the clouds and fails to keep its feet on the ground, should be vigorously denounced. If we cannot be perfect citizens in the present world, we shall certainly make a poor showing in the world to come. Common sense insists that we must do the duty that lies nearest.

But is the creed of Humanism dynamic enough to get men away from sin to righteousness? Dogmas are not popular today, but we cannot deny that "as a man thinketh, so he is." Your thoughts are bound to influence your actions. Criminals seldom come back, because they lost their self-repect. Boys and girls are sustained in the battle of life by memories of fine parental homes. In their sub-conscious mind they carry the picture of a clean-cut father and a saintly mother. That thought inspires them. Your thinking and acting has a close correspondence and, if you have a low estimate of human nature, you cannot expect human nature to rise above that estimate.

Granted that Humanism has high ethical ideals for its followers, what is its creed, its philosophy of life? Just as the dynamo must be behind the bulb, if the bulb is to effuse light, so we look for a thought, before we proceed to act. Humanism is a philosophy without power or inspiration. It tells us that we are nothing but animals, that there

is no such a thing as a soul, that the grave is the end of human life and that we are drifting like a spar on the stream of life, pushed to annihilation by blind forces. One of the most brilliant of living humanists tells us that we are of no more importance than the flies that cover the ceiling late in autumn. In their conceit these pestiferous insects may think that the house-wife is lighting the kitchen-fire for their benefit and setting the table for their refreshment. Thus, he concludes, men dream that there is a loving God interested in human affairs. This, he says, is a crazy notion that must be discarded.

The same noted infidel proceeds to explain that men are what they must be, that their actions are as inevitable as bile exuded by the liver. The criminal is therefore no more responsible for his crimes than the saint is for his heroism. We are things, automata, mechanical dolls, toys of fate.

We do not exactly see why such ideas should help to "humanize" people, but we can readily see, how they will dehumanize us. If we come to the conclusion that there is no righteous God, that morality is a question of geography, that we are not responsible for our actions and that our life has no more meaning or purpose than the fluttering of a mosquito's wings, we certainly do not feel particularly inspired or encouraged to fight the good fight against selfishness and sin. We rather understand the creed of Omar:

> Perplexed no more by human or divine
> Tomorrow's tangles to the winds resign,
> And lose my fingers in the tresses of
> The cypress-slender minister of wine!

In all ages men, losing faith, have exclaimed: "Let us eat and drink, for tomorrow we die!"

Compare with this gloomy philosophy the religion of Jesus. The Master certainly did not neglect the duty that lies nearest. We are told that "he went about doing good." He was so busy serving humanity that people could not get to Him because of the crowd. He preached, healed, blessed, comforted, inspired wherever he went, until tired with the day's work, He fell asleep in the ship and did not wake, even amid the roaring storm.

Did He tell people to walk close with God and forget their fellowmen? On the contrary He told them: "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me." He wanted them to know that the best way to serve God is to serve your fellowmen! This His disciples understood and St. John put it into clear language, when he said: "If a man says, he loves God and hateth his brother, he is a liar and the truth is not in him." The Humanist is deliberately misrepresenting, when he says Christianity is only interested in the world to come and forgets the present world.

Jesus was the world's greatest humanist, for He preached the dignity of childhood, manhood and womanhood. In an age when children's lives were not held sacred, He put a child in the midst of His disciples and pointed to its eternal destiny. When woman had no protection, He placed the fallen woman beside the fallen man and declared that the same law would condemn or free them. When men were divided into Samaritans and Galileans, Pharisees and Publicans, masters and slaves, He pointed to the criminal on the cross and predicted for him a home in Paradise. This was real Humanism. It revolutionized the barbarous standards of the age. It caused a new dawn to appear in the horizon of civilization. It turned the world upside down.

Say what you will, the only way to humanize men is to give them their self-respect. Compare them to flies, to monkeys, to irresponsible dolls and toys of accident and you take the courage, the life, the incentive out of their minds. They may resign themselves to their gloomy fate, but they will lack inspiration. Victor Hugo clearly understood this, when he showed a crushed criminal brought back to life by the thought of Christ. The convict had a vision of purity, nobility and immortality which put a new light in his eyes and a new song into his soul. "We are rats," said Voltaire, but St. John exclaims "We are all the children of God and it does not yet appear what we shall be!"

Why did Admiral Nelson signal to his comrades before Trafalgar: "England expects every man to do his duty!"? Did he not appeal to their self-respect? Why did Napoleon remind his Egyptian army that forty centuries were looking down on them? Was it not to raise their minds to lofty thoughts? Men will not do their best, if they come to the conclusion that they are beasts and live without ultimate purpose!

The Humanism of Jesus has called brilliant men and cultured women to leave behind them the luxuries of home and serve ignorant savages on distant isles. It has a history of two thousand years where the flower of manhood and the grace of womanhood have been revitalized by the Cross that rose on Calvary! Even Lecky, skeptical author, admits: "Jesus did not only give to mankind a perfect ideal, but furnished the incentive to follow it."

"How much is a man better than a sheep," exclaims Jesus. With Him this was an exclamation, with us it is an interrogation. We are not so sure. In the commercial world man is an article in the market—sometimes very cheap. In the political world he is merely a voter to be purchased with a glass of beer or a drink of whiskey. In the scientific world he is an animal, rising from the monkeys. It was Christ who raised us from the mud into a clean and invigorating atmosphere. "What profiteth it a man, though he gain the whole

world and lose his soul!" In these words He tells us that mightier than our banks, our sky-scrapers, our railroads, mightier even than sun and moon and stars, is the human soul, beginning with a babe in the cradle but extending its life into Eternity.

This was not a nebulous idea diverting the mind from the present world to the next. It was a practical view-point and a creed of common sense. Even the theory of evolution says that of the millions of creatures preceding the arrival of man on the stage, humanity is the ultimate creation.

Man is endowed with an intellect. David looks upon the sun and the moon and the stars, and wonders at the littleness of man, but it is a fact that man is greater than the sun, the moon and the stars, for they drift thoughtlessly through space, while you and I have power to think and reflect and hope and pray and serve!

Infidels who call themselves humanists deceive themselves. They uphold certain moral ideals, but were not these borrowed from the Sermon on the Mount? Would they have these ideals, if they had been raised in Kamchatka or in the Borneo Islands? Mr. Darwin made a liberal donation to the cause of Missions, because he realized that only through Christianity were the Fiji Islands made safe for the explorer! Moreover do we not need more than pretty ideas to turn our selfish instincts into the spirit of Christ and into love of humanity. How many brilliant minds have utterly failed in the science of living! Consider Lord Byron, Oscar Wilde, Benedict Arnold! There was nothing wrong with their intellects, but they kept their unregenerate hearts. Education will not suffice. The strong instinct of the jungle is still upon us. Men are preying on their weaker brother every day. We must be born again, said Jesus. He gives us a new heart as well as a new view-point. He caused Schweitzer to serve in Africa, Damien to work among the lepers, and millions to lay down their lives in the fellowship of the Master.

The greatest work done in England was the work of Shaftesbury. He tells us that his life work began with the passage: "Inasmuch as ye have done to the least of these my brethren, ye have done unto me."

Voltaire may say "men are rats," Darrow may tell us that we are but flies, but what did the little Christian girl say, when the teacher calling attention to the mineral, the vegetable and the animal kingdom, added: "Now into which of these three kingdoms do you belong?" Without hesitation the little one exclaimed "Into the kingdom of God."

Where did she get that thought, that happy inspiration? She found it in the Humanism of Jesus: "How much is a man better than a sheep!"

God-Given Power

By REV. HERBERT W. BIEBER, D.D.
Pastor and Bible Teacher, of Bala Cynwyd, Pa.

"Awake! awake! put on thy strength, O Zion; Put on thy beautiful garments, O Jerusalem, the holy city: Shake thyself from the dust; Loose thyself from the bands of thy neck." These words are recorded in the first and second verses of the fifty-second chapter of the book of Isaiah. The two verses contain the theme upon which we desire to meditate, "Awake! awake! put on thy strength, O Zion." The word Zion is to be understood as the holy city of Jerusalem, which is summoned to awake to consciousness of new strength and new glory; to shake itself from the dust of its captivity, to cast away its chains. Jerusalem is like a worthless possession, given away to the enemy without gain or compensation, and these words, "Awake! awake! put on thy strength," come like an echo from the heart of God. Having been weak and covered with infamy the command comes to "Arise, loose thyself from the bands of thy neck." This expression intimates wherein the strength and glory of Jerusalem consist. It is likewise true of the Christian today—he is admonished to awake out of his slumber and put on God's strength.

Suppose a man in dire need had a dearly loved friend, who had much of this world's goods, would this man feel free to go to this friend and ask him to meet his need? If the friend really loved this man, would he not eagerly respond to the request for aid?

We are living in a world of spiritual darkness. Man with the bands of sin about his neck cannot dispel this darkness and flood the world with spiritual light. There is a supernatural book, which is called the Bible. This book of books reveals many things. It tells how spiritual darkness may be dispelled, and Christians are in possession of this truth and they should make it known—but their light is an acquired light. The sun is the source of light in the material universe, and the moon shines by the sun's reflected light. The sun might be likened to a type of the Lord Jesus Christ and the moon to a type of the church. It is easy therefore to understand why the light that the Christian possesses is reflected light.

There are three attributes ascribed to God; omnipotence, omniscience and omnipresence. God is the All-Powerful One, the All-Knowing One and the All-Present One! If His creatures lack strength

and they ask Him for it, will He give it to them? Can men and women receive strength from Him? If that is possible then faith must be the greatest power on earth for it partakes of the omnipotence of God. Men and women show by their conduct how frail and insufficient they are, but when the All-Powerful One imparts to them His strength they become strong and mighty. However, there is one condition they must meet before this power is given to them. They must acknowledge their weakness. Paul says in II Corinthians 12:9-10, "My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong."

Paul had learned the secret. He lived life on imparted strength. He did his work on imparted strength. He fought his enemies with imparted strength. In Ephesians 6:10 he says, "Be strong in the Lord, and in the power of his might." And again in Philippians 4:13 he says, "I can do all things through Christ which strengtheneth me." Paul very clearly shows that whatever he did was done through strength given to him by his Master and Lord, Jesus Christ.

This truth is confirmed all through the Bible. It states distinctly that weak men and weak women may have unwearied power. In Deuteronomy 30:27 we are told that if we have made the eternal God our refuge, then underneath are the everlasting arms. Isaiah speaks on this subject in the fortieth chapter of his prophecy. He tells us that young men, with the strength of youth, shall faint and be weary that the young men shall utterly fall, but God giveth strength to the faint, and to them that have no might he increaseth strength. Isaiah says that they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: they shall run, and not be weary, and they shall walk, and not faint.

It is a blessed truth that man may be linked with God and that through that union man's weakness is turned into strength.

But why does a man need extra power? What is it he cannot do with his own strength? Why must he acquire strength from God, the All-Powerful One? We will answer this question in three ways.

First, men and women need to acquire strength from God for the formation of character. We are born with capacity and opportunity and we die with a moulded character. It is said that we never stand still but that we go forward or backward. Has the world ever seen the Ideal Man? Yes, in the person of Jesus. He called Himself the Son of Man, the Representative Man. What means did Jesus have to grow such a beautiful character? None other than we have—He had the Word of God and the Spirit of God. He relied upon strength

acquired from God. This God-given power developed outstanding traits in this unique character. Jesus was unselfish, while men and women are selfish. He was humble and men and women are proud. He was holy but men and women are sinful. He was forgiving where men and women are resentful, revengeful and vindictive. His character is diametrically opposed to ours. Now the question arises, How can men and women, should they so desire, develop a character like His? The answer comes, it can be done in the same way that His was moulded. They must awake! awake! and put on His strength.

Jesus told Nicodemus that he must be born again. What does it mean to be born again? It surely means that we receive a new life, and that new life means power and strength. The word of God teaches us that the Holy Spirit dwells in every true believer. He keeps in check with His power the old nature in the believer and produces His own fruit. What is that fruit? In Galatians 5:22 we read that, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." These fruits develop when the Holy Spirit is the impelling power. The contest of the flesh and the Spirit exists alone in the regenerate. There is a moulding of a character in the believer day by day. When we leave these earthly scenes we take these moulded characters with us. The thing that counts is not what we leave here, but what we take with us throughout eternity.

Let us recognize our weaknesses, acknowledge our helplessness, confess our inability to live this life of love to God and love to man, this life of unselfishness. The All-Powerful One alone can supply the strength needed to overcome these frailties, when we have acknowledged our dependence upon Him. Then we will say as Paul said, "By the grace of God I am what I am."

In the second place, we need acquired strength for our work in life. Every Christian has a particular work to do and in order to accomplish it he must have supernatural strength. The Son of Man is as a man taking a journey into a far country, who left his house and gave to each of his servants his work. We are told that some day every man's work shall be made manifest for the day shall declare it. It is obligatory upon every one to have a vocation and an avocation in life. A Christian's vocation is to witness for his Lord and for that work he needs acquired strength. Our Lord recognized this and before He left for glory He told His disciples that they should receive power when the Holy Spirit came upon them—then they would bear witness for Him. Where? In Judea, in Samaria, and unto the uttermost part of the earth.

God did not say, "Make the whole world Christian." He re-

served that task for Himself. He said, "Preach the gospel to the whole world." It is impossible for one man to convert another man. It takes the All-Powerful-One to accomplish that work. He is the only Agent. He uses men and women as instruments. No man can impart to another man spiritual truth. Only the Holy Spirit can do that work. We can thus understand how impotent man is to do his work in life in his own strength! We can likewise understand how potent man's work becomes when he does his work in the power acquired from his God!

In the third place we need acquired strength to overcome our enemies. We may ask, "Who is my enemy?"

God tells us in His holy book that we have three enemies—the world, the flesh, and the devil. The word of God declares that we will be vanquished by all of them if we fight them in our own strength. It might be wise to take a passing glance at each one of these declared enemies of ours.

God says the world is our enemy. What does God mean by the world? The New Testament Greek has four words for world and each word has a distinct meaning. These four words in the Greek are translated into English by the one word world.

James tells us that the friendship of the world is enmity with God.

We are living in a material universe. Many people believe that this present life is all there is to life—but there are others who believe that there are realities that cannot be seen—that are spiritual and eternal. No one rises from the material to the spiritual, from the natural to the supernatural, in his own strength; in order to attain and live this spiritual life one must be sustained by supernatural power.

Someone has said that there are but two classes of men, the righteous, clothed in the righteousness God has provided, who know themselves to be sinners, and the sinners, who think themselves to be righteous. To which class do you belong? Are you overcoming the world or are you being overcome? Do you worship God more faithfully now than you did when you had your first vision of the real or spiritual life? You are either victor or vanquished. You become victor only through God-given power. John tells us that this is the victory that overcometh the world—even our faith. Then faith must be the greatest power on earth because it partakes of the Omnipotence of God.

Our second enemy according to the word of God is the flesh. This is Paul's word sarx. It is a technical word and has a definite meaning. It means human nature devoid of the Holy Spirit. There are twenty-one lists recorded in the Bible telling us what the contents

of raw human nature are like. There are two hundred and two characteristics mentioned in these twenty-one lists. Each one is hateful to God. There is no book in the world that paints human nature as black as does the Christian's Bible; but on the other hand there is no book in the world that pictures the possibilities of human nature as does the Christian's Bible. This Bible teaches that the Holy Spirit indwells every believer and that in the heart of every believer there is a civil war. The flesh lusts against the Spirit and the Spirit lusts against the flesh. These are contrary the one to the other. When we are yielded wholly to the Spirit, then His power keeps the flesh in the place of death and His power produces His own fruit. The Christian can produce no fruit in his own strength, that is the work of the indwelling Holy Spirit. To overcome the flesh then, O Christian, "Awake! awake! put on thy strength."

Let us look for a moment at man's third recorded enemy—the devil. Peter describes this adversary, the devil, as a roaring lion, walking about seeking whom he may devour. We know there is a personal, ethical God because He has revealed Himself through His word. This same book also reveals another personality, the devil. His original name was The Anointed Cherub, Lucifer. This being rebelled against God and lost his high estate. Because of this punishment, this being, the devil is against all believers because he strikes at God through them for they were created in God's own image. This powerful personality takes men and women captive at his will, but Jesus came to deliver captives. The devil was conquered at Calvary by the Lord Jesus Christ, consequently he is a vanquished foe and all those who are in Christ may have victory over him because they share the victory of their Saviour.

Men and women deceive themselves. They think they are strong when they are weak. They live their lives in their own strength. They do their work in their own strength. They meet their enemies in their own strength.

Happy is the person who acknowledges his limitations! Who recognizes that what he needs is to be found outside of himself. Who has found One who loves him and who has All-Power and is willing to share that power for all the needs of his life. When life is lived in the power that God supplies, it is easy to be glad when we face the tragedies of life. This acquired strength gives us courage and joy, it enables us to laugh when we feel like crying, it enables us to do our work in life with unwearied power.

We have seen how to meet our enemies the world, the flesh, and the devil. We can conquer them only with the God-given power offered to us. It is sad to starve in the midst of plenty—it is sad to be in

darkness at noonday—it is sad to be powerless when one might be powerful. The reservoir of Omnipotence is at the disposal of all who believe. God is more willing to give than we are to receive. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: Shake thyself from the dust; arise, loose thyself from the bands of thy neck."

He Will Never, Never Let Go My Hand

By REV. HERBERT W. BIEBER, D.D.

Confidence in God is the best preservative against anxiety and makes us free from the fear of man.

In this meditation we wish to consider three texts which have to do with this confidence in God. The first one is found in the two verses of Hebrews 13:5 and 6, for he hath said, "I will never leave thee, nor forsake thee. So that we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." Thus the 1611 Authorized Version translates the Greek. The American Revised Version of 1901, which is undoubtedly the most nearly correct translation of the Bible, renders Hebrews 13:5, 6 thus; for himself hath said, "I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, The Lord is my helper: I will not fear. What shall man do unto me?"

Now these two translations fail to bring out the five negatives that are in the Greek text. In the English language two negatives make a positive, but not so in the Greek. When a boy says, "I don't know nothing," we know what he means, but what he says is that he knows something, for his two negatives make a positive.

The Holy Spirit uses five negatives in Hebrews 13:5, and this is the strongest form of asseveration, but we do not see this in the Authorized or the American Revised Version.

Weymouth, in his 1902 translation of the New Testament, translates the two verses thus: "I will never, never let go your hand: I will never, never forsake you, So that we fearlessly say, The Lord is my helper: I will not be afraid: What can man do to me?" He fails to translate one negative in the second clause of Hebrews 13:5. The last editions of Weymouth do not say "let go your hand" but simply "let go." The words, "Your hand" are not in the Greek but the translation, "He will never, never let go your hand" is a beautiful one and it is Biblical.

Here we are told that when we become Christians, God the Father takes hold of our hands. We do not take hold of His hand, He takes hold of your hand and of my hand and never lets go until He has led us to the Glory land.

From the day when I was saved by grace,
All along the way in the Christian race,
Until the day when I see His face
He'll never, never let go my hand.

Though sorrows come as I tread the way
And deeper darkness instead of day
Obscure my path, there is one bright ray,
He'll never, never let go my hand.

If I feel weak, as I face the foe,
And dark is the path my feet must go,
In the fiercest fight—'tis sweet to know
He'll never, never let go my hand.

The hand that guides, is the Hand that made
The universe that ne'er will fade,
And since my debt by Himself was paid
He'll never, never let go my hand.

Perhaps, through the grave I'll be called to go.
Perhaps, I'll see Him appear below.
But until that day—one thing I know
He'll never, never let go my hand.

He'll never, never let go my hand.
He'll never, never let go my hand.
Every step of the race
'Till I see His face
He'll never, never let go my hand.

If God the Father holds the hands of us Christians, will He always lead us in green pastures?

In pastures green? Not always, sometimes He
Who knoweth best, in kindness leadeth me,
In weary ways, where heavy shadows be.

Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night.
I oft would faint with sorrow and with fright.

Only for this: I know He holds my hand:
So whether in the green or desert land,
I trust, although I may not understand.

And by still waters? No, not always so:
Oft times the heavy tempests round me blow,
And o'er my soul the waves and billows go.

And when the storm beats fiercest, and I cry
Aloud for help, the Master standeth by
And whispers to my soul, "Lo, it is I."

So whether on the hill tops high and fair
I dwell, or in the sunless valleys where
The heavy shadows lie, what matters? He is there.

And more than this, where'er the pathway lead
He gives no helpless broken reed:
But His own hand, sufficient for my need.

Does that hand make any mistakes? Do the sorrows, burdens, heartaches, bereavements, losses come by chance? In Ps. 55:22 we read, "Cast thy burden upon the Lord, and he shall sustain Thee." In the margin of the American Revised Version you will find, that the Hebrew for "Thy burden," is "What He hath given thee." Now, "What He hath given thee" is a gift. Then our burdens are His gifts, and surely a good God would give us only good gifts! The Hebrew for "cast" is "roll." You say that your burden is too heavy to cast it away. The figure in the Hebrew is, that you are carrying your burden on your shoulder, and you roll it on the Lord. We are not told that He will remove the burden for why did He give it if He gave it only to take it away at our bidding? Does He give us our burdens for a purpose, or are they given capriciously? We have the promise that if we cast our burden on the Lord He will carry us and our burden.

Now, since He cares, He also sympathizes with us and because of His sympathetic love He imparts to us strength and power. We are told in I Thess. 5:18 "In everything give thanks" and if we have faith enough in our Heavenly Father we can carry out Eph. 5:20 "Giving thanks always, for all things, unto God and the Father in the name of our Lord Jesus Christ." We may give thanks sometimes but do we give thanks always? We may give thanks for some things but do we give thanks for all things?

We pray to the Father in the name of Jesus Christ but we do not always get what we ask for. Are our prayers not heard in heaven? Does God turn a deaf ear to our cries? Surely Heaven hears our prayers, and God does not turn a deaf ear, for our prayers are more precious than we know. In Rev. 5:8 we read, "Golden vials, (bowls) full of odours which are the prayers of the saints." We

see here that there are golden bowls in heaven and when the saints pray, and since the born-again ones are saints, their prayers are put into these golden bowls. What a precious thought and notice the significant phrase, "full of odours." What can this mean? The meaning is patent. When incense is burned, there is smoke and a pleasant odour. Our prayers are a sweet smelling incense to heaven. How marvelous that our prayers should be so highly thought of!

But there is something more marvelous in Rev. 8:3, "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense that he should offer it with the prayers of all saints upon the golden altar which was before the throne."

This, "another angel" is Jesus. Here I have the marvel revealed to me for I read that when I pray, Jesus prays. So I have the blessed assurance that my prayers are always heard, but they are imperfect, and I do not always ask for the thing I need. My knowledge of what is best for me is limited, but Jesus, my partner in prayer, knows exactly what is best for me. His prayers are perfect, He always gets what He prays for, therefore my disappointments must be His appointments for me, and I ought to be satisfied.

Ill that God blesses is our good,
And unblest good is ill.
And all is right that seems most wrong,
If it is His sweet will.

What is it we have learned here? That when we become Christians, God the Father takes hold of our hands and that He leads us all along the way! What a glorious thought! Burdens come, but we find that they are His gifts, and that He gives us strength to bear them and that we are sustained with His own strength. This thought alone must help us to carry on, and conduct ourselves as true soldiers of the cross.

We wish now to look at our third verse, and this is a familiar one, from a familiar Psalm. Blessed be the day when the Twenty-third Psalm was born! Ps. 23:4 reads thus: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me: Thy rod and Thy staff they comfort me."

This verse has been the pillow for more dying heads than any other verse in the Bible. "The shadow of death" is the phrase I wish to dwell on. Some writers tell us that these words have nothing to do with death. In order to explain this figure, "The shadow of death," we must get the Psalmist's meaning concerning it. In the vicinity of Ispahan is a remarkable valley, barren, gloomy and destitute of water,

which is called "The valley of the angel of death." Most likely the Psalmist refers to those deep wadies or wild and gloomy ravines, which abound in the mountains of Palestine, the rocky sides of which are filled with caves and caverns, the abodes of wild beasts of prey. It was often necessary for the shepherd to lead his flocks through these wadies and across these ravines and it was always perilous even to the shepherd himself; while there may be no reference here to death itself, there is reference made to the peril of death itself and as the Father leads us through life, when the time comes for us to leave these earthly scenes, does He leave us then? Surely not, for His task is not over. He must lead us home, for He has placed Himself under that obligation.

So, when we come to die, there is no need to fear because the Father is with us. "Thy rod and Thy staff they comfort me." What do these words mean? They mean that in my weakness He will strengthen me and that is true. We find that same truth expressed in Ps. 55:22, "Cast thy burden upon the Lord and he shall sustain thee; he shall never suffer the righteous to be moved." It is ever true that He is our light in darkness, our strength in weakness and our life in death.

The only reason we are considering this text is to make it richer and fuller of meaning. If you will take the American Revised Version and open it at the Twenty-third Psalm, you will find that there was an argument in the revision committee. They were arguing whether "The shadow of death" or "deep darkness" should go into the text. After they were through presenting arguments, pro and con, they put it to a vote, and the majority voted that "the shadow of death" should go into the text; but out of respect to the minority committee, the words "deep darkness" were placed in the margin. How rich this verse becomes. He leadeth me. Yes, but look at the "deep darkness" through which He leads me. How much deep darkness many of us go through before we reach the valley of the shadow of death, but when we go through our valleys of deep darkness He goes with us for He is holding our hand!

Then it is true that where we go He goes, and we need not fear for He is with us, and while we are weak He not only strengthens us but is our strength and gives us songs in the night. Then is it Biblical to say that God the Father has taken hold of our hand? It surely is. In Hebrews 8:9 we are told: "I took them by the hand." In Isaiah 42:6 we are told: "I will hold thine hand." In Hebrews 13:5 we are told: "I will never, never let go your hand." Does God come down from heaven to take hold of my hand to lead through life's scenes to heaven, my home, or does He sit on His throne and ask me to come

up? We read the answer to this question in Exodus 3:8, "I am come down to deliver them out of the hand of the Egyptians and to bring them up out of that land."

Jesus Christ, our Saviour and Lord, is the Father's love gift to us and we, believers, are the Father's love gift to Jesus. Jesus turns to the Father and in John 17:11 He says, "Father, keep through thine own name those whom thou hast given me." The Father and the Son entered a covenant. We would call it a compact. There were conditions on both sides. Because Jesus came and died on Calvary, the Father promised to deliver all those, who rely on the finished work of Jesus, safely in heaven. In Hebrews 13:20, 21, this compact is called an everlasting covenant. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you prefect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever."

That covenant is based on the blood of Christ. It has been ratified and made unalterably sure by the resurrection. God bound himself by this everlasting covenant. All He undertakes to do is because of the blood of that everlasting covenant, and not because of what we are and what we do. He takes hold of our hand to lead us because of what He has promised to do. His reasons are in Christ and not in us. We are safe in His hands. John 10:27, 28, 29, "My sheep hear my voice and I know them and they follow me: and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand."

The Father has hold of our hands and is under contract to Jesus Christ to deliver us in heaven.

Since we have faith in God we must be safe, is it not true? Nothing can come into our lives unless He sends it or permits it to come, and nothing can be taken out of our lives unless He takes it out or permits it to be taken out. Chance and fate are eliminated from our lives. Are you afraid of tomorrow? He holds the key to the great unknown. No event, no sorrow, no disappointment can take our hand out of His. Do you dread the future? All our destiny is under His control.

> Whate'er the hidden future brings,
> Is sent by Hands divine,
> Through all the tangled web of things,
> There runs a clear design.

Lean hard upon His hand for it is powerful. Isaiah 48:13. "Mine

hand also hath laid the foundation of the earth and my right hand hath spanned the heavens." Isaiah 50:2, "Is my hand shortened at all that it cannot redeem or have I no power to deliver?" Isaiah 59:1, "Behold, the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear." That hand holds yours: cling to it for is it not true that "Closer is He than breathing, nearer than hands or feet" and He will never let go your hand.

How many things in your life bewilder you, and you say, how can He be holding my hand when this has happened to me? We are not asked to understand Romans 8:28 but to believe it. "All things are working together for good to them that love God." In John 13:7 we read, "What I do thou knowest not now: but thou shalt come to know hereafter." There is a reason for everything that has happened to you, whether it has been a loss, some great grief, some strange prosperity, or wonderful joy.

Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears
And there, sometime, we'll understand.

We'll catch the broken threads again,
And finish what we here began.
Heaven will the mysteries explain
And then, ah, then, we'll understand.

We'll know why clouds instead of sun
Were over many a cherished plan.
Why song has ceased when scarce begun
'Tis there, sometime, we'll understand.

Why what we long for most of all
Eludes so oft our eager hand.
Why hopes are crushed and castles fall.
Up there, sometime, we'll understand.

God knows the way. He holds the key
He guides us with unerring hand.
Sometime with tearless eyes we'll see.
Yes, there, up there, we'll understand.

Then trust in God through all thy days
Fear not, for He doth hold thy hand.
Tho' dark thy way, still sing and praise,
Sometime, sometime we'll understand.

The Great Decision. Shall We Save Our Sabbath?

By REV. HARRY L. BOWLBY, D.D.
General Secretary of the Lord's Day Alliance of the United States

There have been many momentous decisions in the history of mankind. The word of God is filled with events marked by decisions which have changed the course of history and profane literature recounts numerable decisions which have affected whole peoples and countries. Too numerous to mention are these decisions which stand like mighty obelisk and monument reminders along the road of history over which have marched regiments of soldiers led by men, mighty in valor and deed. In order to approach our subject—The Great Decision—we first would direct your attention to the greatest decision ever made.

The Greatest Decision

The greatest decision ever recorded on the pages of divine and human history is that recorded in the word of God, John 3:16—

"For God so loved the World that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life."

This decision was made in Heaven by the Creator of the Universe, the Father of mankind. Any devoted and worthy earthly parent could understand in part what such a decision would mean if called upon to part with an only child, to see that child subjected to deepest humiliation, mockery, the scourge and eventual death upon a cross. This greatest decision caused the Son of God through incomparable love, to leave the regal splendors of the heavenly throne for the unsounded depths of sorrows and sufferings, for the Cross of Calvary and a borrowed burial place. The salvation of a world rested upon that decision.

It is about a particular phase of that greatest decision that I speak today. Presumably all of you here assembled know that the gate of your salvation swings on the two hinges of the death and resurrection of Christ. Through His death upon the old rugged cross He purchased our sins. Through His resurrection He justifies those who confess

their sins in His name. He proved that He is the resurrection and the life, having brought life and immortality to light, everlasting life to them who believe on Him and live the Christian life. The Lord's Day, named for the Savior of the world, registers in human history, the greatest sun-burst of the ages. Christ having brought to this world, through His resurrection, a light "that ne'er was seen on land or sea," this day commemorates that marvelous and matchless event of history. St. Paul in the First Corinthians, 15th chapter, verses 12-20, gives us six reasons why Christianity would not be worth the paper on which the Gospels are written had not Christ risen from the dead, thereby proving that to this end was He born to be the Savior, and for this cause came He into the world.

What Is the Great Decision?

My friends I ask you now, what is the great decision we must make as respects the observance, protection and preservation of this greatest day of all time and history, a day which is set apart once in every week and at least fifty-two times in every year, our sacred institution, the Sabbath, and its civil companion, Sunday? We have come to the point in this country where the Congress of the United States has given way to a semi-dictatorship; we have arrived at the place where decisions are being made which will doubtless shape the course of human history generations to come in the nations of earth. We are on the battle ground of one of the greatest wars of history, a war in which stupendous battles are being waged for a more universal possession and enjoyment of things material and to the winning of which battles the nations of earth have girded on their armors, determined to fight this war to a successful end. The Blue Eagle, the N R A, is the banner under which people of this nation are called upon to fight together that the war against the prolonged national depression may speedily be won. Similar emblems have been lifted above the economic, industrial and financial armies of other nations. Is it not time for the Church of the Living Christ and the members of the churches, with so great a depression involving them in things both material and moral, to arouse themselves to the fact that the Sanctuary and the Sabbath have not been given a square deal and that a new deal and a National Recovery Act, in the form of a National Religious Awakening must be put into operation under the guidance of the Holy Spirit if a true restoration of the things most vital and valuable in life are to be recovered and reclaimed? And that decision means, if it means anything, that the very base of supplies of the Church of the Living Christ must be conserved and protected against its enemies else those enemies cut off the Church itself from its base of supplies and win the war.

Testimony to Superlative Value of the Sabbath

What is the testimony of great men today and yesteryear respecting this day and its relation to our Republic, our churches and our homes. Here are a few of them—

Dr. Wallace Radcliffe, for twenty-four years pastor of the famous New York Avenue Presbyterian Church in Washington, where nine Presidents of the United States, including Abraham Lincoln, worshipped, once said, in my hearing: "As goes the Sabbath in the United States, so will go this Republic."

Mr. Justice Charles F. MacLean, of the Supreme Court of New York State, said, "Where there is no Christian Sabbath, there is no Christian morality, and without this our free institutions cannot long be sustained."

Another has said: "You cannot build the American Republic upon the ruins of the American Sabbath."

Voltaire is reported as having said to a little group of French Atheists,—"There is no hope of destroying Christianity so long as the Christian Sabbath is acknowledged and kept by man as a Holy Day."

Emerson: "The Sunday is the core of our civilization, dedicated to thought and reverence. It invites to the noblest solitude and to the noblest society."

Josiah Strong: "The Sabbath is a bulwark of vital Christianity, and a vital Christianity is a bulwark of the nation."

Gladstone: "The religious observance of Sunday is the main prop of the religious character of the country."

Earl of Beaconsfield, Prime Minister of England: "Of all Divine institutions, I maintain the most divine is that which secures a day of rest for man. . . . I hold Sunday to be the most valuable blessing ever conceded to man. It is the cornerstone of all civilization."

Danger of Eclipse

Dark days are upon us, moral and religious restraints seem to be letting down on every hand; added to the one hundred and one varieties of Sabbath desecration, individual and collective, unorganized and organized, uncommercialized and commercialized, we have the recent menace of the legalized sale of beer on Sunday, with Sunday booze in its bloodred robes waiting just outside the gates of this Holy Day to be brought in not in Trojan horses, but through the sanctions of law and the bold and brazen defiance of the law where such restriction would attempt to keep it out. The days are beset with thick darkness and we are in more serious danger today of witnessing the total

eclipse of the brightest and best day of all the week, so fully possessed of faith and hope both for this life and the life to come, than in any other period of the century in which we live. The danger of a far greater eclipse of this day, with its double meaning, SON-day, Son of God day, the Lord's Day, the sacred institution, and Sun-day, the civil institution, than that which for a brief space obscured through total eclipse the great orb of day a year ago on August 31st. At Center Conway, New Hampshire, on that day the greatest scientists of the world focused their powerful telescopes upon the Sun, the Light of the physical world, to read thereby the priceless secrets of this illuminated King of all the planet worlds. Shall not we who in so large a measure hold the keys of the kingdom of God on earth, as the witnesses and disciples of Christ, do our part toward keeping the Son of God, the Light of the World, in His rightful place in this day which is named for Him, that His rich radiance may stream with all its fullness through the day and the rest-giving, soul-refreshing, spirit-lifting blessings and benefits of the day be not overshadowed through failure of ourselves and others to observe and use this day for its divinely and definitely intended purposes? We have unlocked the secrets of this day. Our eyes have beheld them in all their glory; our lives bear testimony to their re-creating and re-habilitating power. And is it not also true that if we, as members of the Church of Christ, should do this in our love and reverence for this day, we must also consider it a bounden obligation upon us to make a new and great decision that we will see that the proper safeguards of this day, which is also named for a creature of Christ, Sunday, shall be protected by those civil safeguards known as Sunday laws, whose purpose is to guarantee the right to the sons and daughters of toil, release and rest from unnecessary labor on that day?

It does not take a scientiest to discover the material as well as spiritual values of this day. The law of rest as well as the law of labor is inherent in things material as well as the things that make for the development, enjoyment and fulfillment of the plans of God for the soul and spirit of man.

SUNDAY a Great Economic Factor

Even in this day when leisure time has fallen so heavily into the laps of unwilling millions, the need of the proper observance of the Day is the more pronounced. As Satan ever finds more work for idle hands to do, appropriating the Lord's Day for its divine purpose will prove a solvent for waning faith, a sure cure for losing hope. Hear what Philip Curtiss says in the May, 1933, Atlantic Monthly, in the first two paragraphs of his excellent article entitled SUNDAY:

"When this country at last falls into line and accepts the idea of a dictatorship, when politicians, bankers, and economists finally throw up their hands and ask me to take sole charge of affairs, one of the first things I shall do will be to revive the old-fashioned Sunday.

"I shall do this, not primarily as a moral or religious move, but because, with the passage of time, I have come increasingly to believe that the old-fashioned Sunday is the best device ever evolved for restoring poise and judgment to a fidgety world."

And Roger Babson, the Statistician, has well said: "The big men of business testify that there is a remarkable connection between a righteous six days and a religious seventh. A decline in church attendance and Sunday observance is one of the surest symptoms that character is being undermined and that hard times are ahead as the natural economic consequence. This need for a day of retirement, reflection and prayer, becomes more urgent as life becomes more complex."

Why the Let Down of Morals Today?

When it is so plainly evident that despite the increase in membership in our churches so noticeable since the beginning of this century, there is so vast and widespread loosening of moral and religious restraints, is such a condition not largely due to a failure first to observe the Lord's day as a truly Christian Sabbath, and the proving of it on the part of members of the Church through faithful attendance upon public worship and the practise of the teachings of the Word of God in daily life; in other words, the joining of Church membership and Christian citizenship in a powerful alliance for a faithful hearing of the Word of God and the heeding of injunctions for the securing of that stand for civic righteousness which will serve the communities and heal the open sores of sin in city centers, keep at a minimum corrupt and polluted politics and wage everlasting war upon the forces of iniquity of every kind and character throughout the dominions of this and other lands? With the terrible drink evil threatening its vicious return on every hand, with a morality saturated with materialism crowding things spiritual into the last trenches and scores of dangers besetting the youth of today, has the time not fully come when the great decision should stay these powers of darkness and clear the way for the Sun of righteousness to shine with healing in his wings through this institution, which, like Him, is indeed the Light of a worn and wearied world?

Full time indeed that we should lay hold upon the words of the great former Prime Minister of England, Disraeli, and recover the truth of his statement: "Touch the American people as to their religion and quicker than when Sumpter was fired on will they spring to arms as if the land were sown with dragon's teeth." We cannot fool ourselves. If we believe in our Christian Sabbath and our Christian Church, we must prove it by not only respecting but by reverencing these institutions and of proving our love for them by living up to the ideals and standards which are incorporated in and an everlasting part of the Sabbath and the Sanctuary. One day a little colored boy, at the noontide hour, was walking in a cemetery—he would not have been there at the dusk of day—and was looking at the tombstones, reading the names and epitaphs, when he happened upon one stone bearing the inscription beneath the name of the deceased: "Not dead, but sleeping." The little fellow laughed out loud and was heard to say "He aint foolin' nobody but hisself." So it is with the Church and the members of the Church today. They cannot go to sleep or act like the dead, through an indifference to the Day and its imperative challenge and command. They will be fooling nobody but themselves.

The call has come, the bugle of battle has been sounded, and the decision to enlist definitely, wholeheartedly in this warfare against the growing Sabbath desecration and Sunday commercialization must be made. Many are the churches and many are the individuals who have heard the call and have enlisted, but it ought to be clear to any thoughtful person that, with an average of approximately one church member out of four attending public worship on the Lord's Day, the vast majority of the members of the churches instead of being in the forefront of this battle, are out on the sidelines watching games of pleasure of the fifty-seven and more varieties, giving encouragement to commercial sports, amusements, motion picture enthusiasts and theatrical promotors, or through a baneful indifference to their church obligations and the Christian observance of the day are casting their lot with those bent upon capturing this citadel of the faith. Little wonder that W. T. Ellis in an excellent article, copyrighted by the Ellis Service, on Unemployed Pews, makes this observation: One of the serious unemployment problems of our day, and of our community, is that of unemployed church pews. . . . These pews were intended to be a meeting place for man and his Maker. . . . But, alas! Many of the pews are empty Sunday after Sunday. They are not employed, not earning their keep. They are a charge upon the churches; and a serious reflection upon the symmetrical working of our civilization. Every empty pew is somebody's missed opportunity."

Bishop Arthur J. Moore in one of his powerful addresses at this

Conditions Can Be Corrected

General Bible Conference three times laid strong emphasis upon the urgent need of a correction of Sabbath desecration and pointed out the duty of both pulpit and pew in aiding the forces engaged in the titantic struggle for a better observance of the day. But here some one may say, "the odds are too greatly against us." They are not if the Church truly awakens to Her duty; they are if she fails to meet Her obligations to the day which in so large part is the Savior of the Sanctuary. But what cannot the Church do when she does arouse herself. I have in mind a wonderful achievement in civic righteousness and municipal government in the city of Newark, New Jersey on May the 9th this year. At the general election last November election frauds had been practised in several wards. This crime was exposed. A few days later eight thousand ballots, and polls were stolen from City Hall under the eyes of guards. Stinging shame struck the hearts of citizens; the ministry under the efficient leadership of Rev. Walter L. Whallon, D.D., pastor of the Roseville Presbyterian Church of Newark, who was born in this state of Indiana and whose brother Albert recently returned from China on furlough is at this Bible Conference, took up the cudgel of civic righteousness, formed a Good Government Group, enlisted right thinking individuals, presented resolutions to the mayor insisting upon the bringing of the criminals to justice. The wheels of the city government failed to turn in this direction. A Good Government ticket was then put up for the election to be held on May 9. The campaign waxed hot and when the ballots were counted that election night the mayor and three other city commissioners silent as was he on this chief issue of the campaign, were overwhelmingly defeated and a good government group of five commissioners, four of whom were advocated by the ministry, were elected. What ought to be done, can be done. Noble minded, law loving citizens of Absecon, N. J., recently cleared out the Sunday horse racing which had nosed into that quiet, Sabbath loving community. Dr. Robert A. Elwood, a resident and leader in civic righteousness along with others of that borough, appealed to the authorities and kept up the good work until a definite discontinuance of that form of Sabbath desecration was successfully prohibited. At Bridgeton, N. J., the ministers led a movement for defeating the proponents of Sunday sports and movies at the election on May 16. Three thousand Save Our Sunday stickers were put on automobiles, in store windows and windows of homes, a house to house visitation by mothers and others interested was made and the "Vote No on May 16," slogan was rung in the ears and put before the eyes of the voters. The advocates of an uncommercialized Sunday won by a vote of more than a two to one majority.

Other Victories Won

For the encouragement of those who may be slow in making the decision to aid in the warfare against Sabbath desecration and Sunday commercialization we would mention some facts worth knowing about the work that has been done by the Lord's Day Alliance of the United States, in many instances re-enforced by auxiliary societies and other State Alliances. Here are some of them:

It aided thousands of pastors through educational programs and in the solving of Sabbath desecration problems. Leaflets, booklets, proposed Ordinances for City Councils, Boroughs, Township Committees sent on request. It defeats annually an average of more than forty commercial Sunday bills in State Legislature, auxiliary and affiliated societies assisting in states where they are organized. Forty-four State Legislative bodies convene in 1933. About 50 bad Sunday bills were defeated.

The Twenty-first Anniversary of the closing on Sunday of the First and Second Class Post Offices was celebrated in 1933. Three hundred thousand postal employees have enjoyed the benefit of this major achievement.

All day Christmas closing was secured by the Alliance in 1925 for Post Offices throughout the United States. In 1932 both Christmas Sunday and Christmas Monday the Post Offices were closed all day. This also benefited more than 200,000 letter carriers and clerks.

More than one thousand indictments and nearly one thousand convictions for Sunday violations were secured in New York City, May, 1931-May, 1932. With the five-day week introduced by Secretary of Labor, Hon. Wm. N. Doak, thousands of Jewish merchants were ready to join the movement which closes business establishments on Sunday.

Educational processes are on in Washington, D. C., for the enactment of a Sunday Rest Law for the District of Columbia.

More than one million workers, chiefly through the efforts of the Alliance, have obtained Sunday rest, or the weekly rest, during the past fifteen years. What this means to homes, churches and communities is easily understood.

The scheduled bull fight at Bear's Stadium, Newark, New Jersey, Sunday, November 30, 1930, was prevented.

The closing of cattle and other slaughtering establishments on Sunday brought about a great reform in both the abbatoirs and packing establishments throughout the nation.

"One Day of Rest in Seven Laws" enacted in a number of states during the past twenty years remain strongly intact.

Sunday commercialization by Radio Stations for patrons and other

disturbing elements of the Sunday quiet are receiving attention and action.

Materials, arguments, etc., for ministers and laymen are provided, and proposed Ordinances, have saved many towns and boroughs from the menace of the opening of commercial motion picture houses on Sunday. A variety of commercialized sports have likewise been kept out or ruled out of Sunday in many communities.

As a possible help to those who have already made the great decision to help Save Our Sabbath, and to those who are anxious to enlist in this crusade through service or other support, I suggest that they take this CREDO, I believe, or make one for themselves!

Credo

I believe in the Christian Sabbath, labelled with name of the Lord of the Church, the Lord's Day.

I believe in our American Sunday which is recognized in the Constitution of the United States, Article I, Section VII, paragraph II, as our National Weekly Rest Day.

I believe the Sabbath is a sign between God and me, that I may know that he is the Lord, my God. Ezekiel 20:20.

I believe that if the Sabbath falls the Sanctuary goes down with it.—Levit. 19:30.

I believe the Sabbath is the basis of all our religious work.—I Cor. 16:2.

I believe the American Christian Sabbath is better than the Continental Sunday.

I believe that no man is a "champion of liberty" who does not reverence and obey the laws of our own beloved land, "whose laws we ourselves have made."

I believe that our Sunday laws are included in this test and that the surest proof of patriotism is that which respects and obeys these laws, "which we ourselves have made."

I believe it is time every public official learns that it is his business to enforce the Sunday laws no matter what so-called popular opinion may be.

I believe that the American born citizen who tries to destroy our Sunday laws is worse than the ignorant foreigner who has brought his Continental Sunday with him.

I believe it's time for every friend of Christ, of the Church, of Christianity to stand against the countless harmful invasions of our Sunday.

I believe it's time that every Christian minister should stand up and be counted on this issue.

I believe it's time to stop apologizing for the Puritan Sabbath and to put more of the real, common sense Puritan spirit into our American Sunday.

I believe with Robert J. Burdette, that "the Declaration of Independence wasn't born in a Chicago beer dive on a Sunday afternoon; not by a jugful."

I believe it's time "the churches give as generously to the cause of the Sabbath as they give to any Board of the Church."

For the sake of the children and youth of today who must take the Sabbath we leave to them, if for no other reason, pastor and people should unite in unremitting effort to rescue this day out of the hands of those who are defiling and destroying it. Far more recruits must be won, vastly more must be done. We are at the cross roads—Decision and Victory.

Martin Luther at the Diet of Worms said: "Here I stand, God helping me! I cannot do otherwise!" John Calvin, theologian, reformer, transformer, swept the Augean stables of Geneva so thoroughly that one hundred years after his death historian Macaulay says, it remained the sweetest, cleanest city of Europe. John Knox preached civic righteousness from St. Giles pulpit until the Queen of the realm trembled when he prayed. The Wesleys lifted their heads above the madding crowds and called Church and citizenry to penitence and practise. These were men of conviction and they organized churches of convincing power.

Shall the Boanerges of the pulpit thunder again with Sinaitic authority and Christlike power to redeem the laws of God and man and drive thieves and robbers from the temples of Church and State? Are men of supposed light and leading, bartering away precious inheritances and priceless blessings for a mess of the red pottage of Sunday beer and booze, a wholesale secularized, commercialized Sunday with Sunday race track gambling in the offing? Are malfeasance of public office, a multiplication of rackets roaming at large, the sale of morals for revenue, the laying of an incalculable tax of temptations upon our youth and the uncaging of birds of prey to flap their bat wings at the golden sunset of honorable age, to gain the right of way over righteous living and conduct?

A glimpse of Washington reveals that proved principles can yield to popular policy, that money can outrun morals, that revenue can dull the edge of righteousness. The Church must awake to the perils of the Lord's Day. A nation-wide effort to remove the civil institution of Sunday from the Constitution may soon challenge the sword of some powerful enemy of this institution, which "is the corner-stone of American civilization." The civil safeguards of Sunday in many states have

already been weakened. The Sir Galahads are still on the field of battle, fighting to Save Our Sabbath. Right is contagious when righteousness in boot and spur is abroad in the land. But the Church must re-enforce the battlers and supply the amunition of warfare.

"But what think ye?" said Christ, as He taught the lesson of doers of the word in the parable of the sons of the vineyard owner. The Church today must prove that Christianity is practical, workable in civic life, thus proving personal salvation through life and action, else what right has the Church to expect the world to believe in Christianity as a workable religion. What can it profit a Church if it carries the Gospel to the whole world and at home the very base of supplies of the Church, the day named for the Saviour, the Lord's Day, be circumvented and robbed of its sacred character, and all forms of Sabbath desecration unrestrained loot the life of both the Sanctuary and the Sabbath?

Let moneys fly on beneficent wings to foreign fields, let the great home missionary enterprises of the Church go forward, let the missionary educational program vitalize religious teachings; and this is well. But let not an extravagant waste of the ever present, glorious benefits of the Christian Sabbath be permitted through lack of both moral and financial support of these forces commissioned for the protection and perpetual preservation of this day. Rather let all who love this day rise to the help of the Lord of the Lord's Day, and His workers on the field, support them in season and out of season and with them say with purposeful meaning to the destroyers of the Sabbath in a paraphrase of the words of a former President of the Winona Assembly: You shall not press down upon the brow of our sacred institution, the Christian Sabbath, this crown of thorns; you shall not crucify the civil institution of Sunday upon a cross of gold; you shall not devastate and deplete the sanctuary by the desecration and commercialization of the day which is "the most valuable blessing ever conceded to man." And the war will be won.

Vital Values of the Christian Sabbath and Their Conservation

By REV. HARRY L. BOWLBY, D.D.

There are some things of incomparable value. They cannot be purchased in the coin of the realm. The Lord's Day, our Christian Sabbath, is one of these things. Its value is incomputable. It is an institution which commemorates one of the three greatest events of all time and history, the Resurrection of Jesus Christ. Its value links up in importance with Calvary. Had there been no resurrection following His death on the tree, there would have been no Christianity. Calvary purchased man's salvation, and the Resurrection Day signed, sealed and delivered man's redemption, proved completely the Deity of Jesus Christ and that He was, is, and ever shall be the Saviour of the world.

I. Consider Some of Its Vital Values—The Day Is Monumental in Its Value

February stands out in memorial testimony to the birth of the immortals—Lincoln and Washington, and February 12 and 22 attest the anniversaries of their birth. Who can estimate the value of Washington to the cause of the Colonists and the establishment of the Republic of the United States of America, or who would attempt to appraise the value of services rendered by Abraham Lincoln in the days of our fratricidal strife? Who can compute their earnings? Each earned at least $25,000,000,000, but neither had time nor desire to collect it. The Sabbath day, which stands as a memorial to the Son of God, occupying fifty-two days of our calendar year, has earned the gratitude of this nation, which was declared by the United States Supreme Court to be "a Christian Nation"; and of everyone who has fallen under the rays of its beneficent light and who has witnessed its healing touch to the hurts and bruises of the work-a-day world; of those who have embraced the opportunities of worship, the privileges of home life, the family gathering, and of all those whose minds and hearts have been turned through Bible-school teaching and pulpit message to the reality of God's unfailing love, forgiveness of sins, and the full comforting, sustaining assurance of the life which lies beyond our mortal ken.

It ought easily be recognized by everyone that among memorials

the Sabbath is the greatest of all. Standing for immeasurable value here and a constant reminder of the eternal values to which, through Christ, the world has fallen heir. The scholarly president of the Lord's Day Alliance of the United States, Dr. John H. Willey, has described it thus: "Our Lord's Day is the greatest of all the world's memorials. On this day came forth from the grave the Lord of Life. On this day He first met His bewildered disciples after Calvary. On this day, through the ministry of the Holy Spirit, He founded His Church. Each succeeding Sabbath whispers its message to the next in order; each tells the story it has heard and for which it stands, and so long as we keep our Sabbath so long shall we keep our Christ."

The Testimony of the Word of God Attests the Vital Value of the Sabbath Day

The promises of reward for the keeping of the Sabbath are to be found on the pages of Holy Writ. In Jeremiah 17:21-27, a description is given of the national blessings which would pour through the gates of the City of Jerusalem on condition that the Sabbath day be properly observed, but that a failure to observe it would cause a fire to be kindled in the gates thereof and devour the palaces of Jerusalem, which fire could not be quenched. "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord, your God." Again we read, "Hallow my Sabbaths and reverence my sanctuary, saith the Lord." Forsaking the Sabbath, people who were called the people of God were compelled to make a better appraisal of the value of the day in Babylonian captivity, the bondage of the brick fields of Egypt and in rigid subjection to a training course of two score years in the wilderness. True of the ancient Sabbath in the days before Christ came upon earth, how significant the meaning and purpose of the Christian Sabbath, nineteen hundred years after His birth, life, ministry, death and resurrection!

The Day Is of Vital Value to the Ministry and the Church

Even a casual consideration of what the Lord's Day is, and what it stands for, should cause a better appraisal of its value by our ministry and the churches. Well has it been said, "the basis of all our religious work, whether at home or abroad, is the Christian Sabbath."

It is an outstanding fact that nine-tenths of the moneys with which we man the forces at home in Christian service and put the man-power on foreign fields for the evangelization of the world, come through the door of the Christian Sabbath. I Corinthians 16:2 has given the best and most successful financial system the Church has ever known and

tried, and the Lord's Day is the medium through which this financial system operates. The report of the United Stewardship Council for the year ending 1929 presents a total of gifts for all purposes, including congregational expenses, for twenty-five of the larger evangelical Christian communions of the United States, as being more than $512,-000,000, of which $108,000,000 were given that year for missionary and other benevolent objects. From other denominational bodies, several other millions were contributed to benevolences, exclusive of congregational expenses.

One need only to glance over the field of Christian activity today to see how literally true it is that Christianity has "lifted empires off their hinges," and that it has "cut new channels" through which the Christian religion courses its life-giving waters. We present no theological argument, but the simple, outstanding, all-embracing and all-conquering fact of the Resurrection of Jesus Christ on the first day of the week, commonly called Sunday. As God, in the pre-Christian era, had joined the Sabbath and the sanctuary in holy wedlock, so was the Christian Sabbath and the Christian Church united in the bonds of holy matrimony, which the Church and the ministry must protect against increasing attempts to put them asunder. The safety of the Sabbath means the security of the Church, the loss of the Lord's Day, the impotency of the Church, and the weakening of the foundation upon which was reared "the faith once for all delivered to the saints."

Its Value Recognized by Distinguished Leaders

The value of the Lord's Day is recognized by distinguished men and great leaders who have comprehended its superlative and unquestioned value as related to the welfare of the individual and family, the church, the community, and the nation. The distinguished Frenchman, Montelembart, said: "Without a Sabbath, no worship; without worship, no religion; and without religion, no permanent freedom." Blackstone wrote that "A corruption of morals usually follows a profanation of the Sabbath." Cardinal Gibbons once declared, "The institution of the Sabbath has contributed more to the peace and good order of the nations than could be accomplished by standing armies and the best organized police force." Dwight L. Moody said: "Show me a nation that has given up the Sabbath and I will show you a nation that has got the seed of decay." Joseph Cook declared that "Without Sunday there can never be a successful American Republic," and Dr. John F. Carson once observed that "If America loses her Sabbath, she loses herself. Unless the Sabbath be saved, the destiny of America is degradation and ruin." H. L. Wayland said: "Break down Sunday, close the churches, open bars and theaters, on that day, and where

would values be? What was real estate worth in Sodom?" Voltaire has been given credit for the saying, "There is no hope of destroying the Christian religion so long as the Christian Sabbath is acknowledged and kept by men as a holy day."

Its Value to Business

But very recently Roger W. Babson, recognized as the greatest statistician in the United States, bears testimony to the value of the Lord's Day and its bearing on business. In a book published by the Lord's Day Alliance of Maryland, entitled "The Day of Worship," there appears a chapter on "The Lord's Day and Business," by Mr. Babson. We quote a few of his impressive statements: "In creating and conserving spiritual reserves, the business man will rely very largely upon the Lord's Day. Sabbath observance is not simply a religious rite, but an economic need. The big men of business testify that there is a remarkable connection between a righteous six days and a religious seventh. In the business history of our nation every period of sound prosperity has been heralded by a moral wakening; every period of depression has been foreshadowed by moral weakening: a decline in church attendance and Sabbath observance is one of the surest symptoms that character is being undermined and hard times are ahead as the natural economic consequence."

II. Conserving the Values of the Sabbath

It is the business of the Church to conserve the value of the Lord's Day. It is as much the business of the minister to protect the Sabbath as it is for him to preach the Gospel. "Hallow my sabbaths and reverence my sanctuary," saith the Lord. He has joined these two incomparable institutions together in holy wedlock. The wise minister of the gospel will see that no man or group of men, individuals or corporate powers put this Day and Church asunder. The tendency of the times is a separation of the Day from the sanctuary; the turning of the Day from its holy and hallowed purposes into a day of secularism, of sports, amusements, of the Sunday beer garden and a day when gold would displace God and silver would march triumphant through the gates of commercial pleasure on that day rather than fall quietly into the treasury boxes of the Lord of the Sabbath.

Minding One's Business

This then leads us directly into our second thought of the conservation of the values of the Christian Sabbath. Being as it is the very base of supplies of the Church, the Church must as a living institution throw every possible safeguard about it. There is a homely, a slang phrase, "Mind your own business!" There is a lot of truth in

it. One who doesn't mind his business may some day find he has no business to mind. The man who minds his own business is the man who usually succeeds, and if it is the right kind of business, he is a credit to his family, to the community, it may be to the State or the Nation. It is also a scriptural injunction, "he that provideth not for his own household hath denied the faith and is worse than an infidel." I sometimes think that even the pulpit and the pew today overlook to large extent some of the things that are of first importance and through habit and routine are too busied with the less pressing duties of the ministry. What would we think of the farmer if seeing his barn catch fire he should say, "I am plowing this field and I do not have time to sound an alarm or go and put out the fire?" And yet the Lord's Day is on fire today and the flames are eating out its very life while countless churches are doing nothing in a constructive way to put out that fire. The love of God receives its full share of emphasis but often the law of God takes third or fourth place. If He commanded the people of old to "remember the sabbath day to keep it holy," what must He think of those who confess to follow Christ but who neither properly observe the Day which bears the name of Christ nor do anything to conserve its vital values? Back to the Sabbath must precede any successful movement which bears the label of "Back to the Church." Far greater emphasis must be laid upon this side of our Christian religion or the world will prove itself too wise for the children of light, and darkness thicker than an English fog will settle down upon the sanctity of the holy day of God.

What our churches and our Christian communities need today is a little more of the rugged common sense Christianity and aggressiveness of our Puritan and Pilgrim fathers. Two summers ago I visited the museum in Old South Church, Boston. In one of the large glass containers where relics of the Revolutionary days were on exhibit, I saw a piece of colonial money printed in Philadelphia in February, 1775. It was a bill about the size of our present dollar bill. Near the lower center of it was a circle and under the circle were the words, "Mind your business." This was an expression of the sturdy, sensible philosophy of Benjamin Franklin and it was meant to serve notice on King George that he should mind his business and that the colonists should mind their business. That is what the Church must do. It must mind the business of the Sabbath and tell the business world to mind its business on the other days of the week and keep its commercial operations, unnecessary on Sunday, out of the Lord's Day.

Facing the Situation

Too much cannot be said about the Cross but far too little emphasis is laid upon Sabbath observance and Sabbath conservation and the

appraisal of the virtues and values of this Day is amazingly neglected. Perhaps we need more of the militant spirit in this part of the Church's program and incorporated in our hymnology in order to awaken members of the church to this striking need. It might prove helpful if we repeat the second verse of "Onward Christian Soldiers," something after this manner, "Onward Christian soldiers, marching as to war, With the DAY of Jesus, going on before." The automobile, golf course, the sports diamond and grid, the movie and theatre house, the traveling carnival, the departmental-drug store, the commercial aeroplane are marching ahead of the Day; in many places they have overtaken and passed the Church. Where these things obtain, what is the duty of the Church, the community, the city? Plainly they should give such situations immediate attention. That community should mind its own business and the citizens should look after the business of morality and civic righteousness as well as the pursuit of the business of a livelihood.

Example and Action

The soul of the automobile is iron clad, but its armour has been pierced, the soul converted, and hundreds of thousands of automobiles now lead the way to Church and Bible School; thousands of devotees of the links never swing a club on Sunday, never lure a caddy to the course on the Lord's Day; scores of thousands will go to see their favorite college or home team cross bats on the fourth corner or do battle on the striped quadrangle, but you will never see them at a Sunday baseball game or watching the zig zag motions of a favorite pigskin on the Christian Sabbath; multitudes go in at the movie door on week days, vast numbers of whom never darken its gateway on Sunday. Unnumbered followers of the drama and musical comedy patronize the clean and pleasing performance of George Arliss, a Frank McGlynn, or a Fred Stone, but like these representatives of the historic art, they frown upon the Sunday performance. There are in every community good people who do not curse a circus, but whose sense of decency would not lead them to the traveling carnival on any day—no incense fire burns on the carnival altar; the drug store is a legitimate business on Sunday, but the department-drug store is as much an outlaw on the Lord's Day as a Wanamaker house, a Boggs and Beal, a Scruggs, a Woolworth, a McCrory, a McCutcheon, or a Macy establishment.

Many, perhaps most of you to whom I have been speaking this morning, are ministers. I have been a pastor. I know how you are cumbered with cares. I realize how you are spending and being spent in the Master's service. I appreciate the invaluable labors of love which tax your strength and take their toll of your vitality. I am

keenly aware of the thousand and one things you are called upon to do; things that belong to the exacting duties of the pulpit, the constant care of the flock, the ministry of healing the hurts and binding the bruises of heart and soul and the giving so often of help to the poor and unfortunate, especially in these disjointed days. But, my dear brethren, is there anything that needs or should receive more thoughtful attention and action today than this: the conservation of the vital values of the Lord's Day upon which so chiefly depends the future progress and success of the Church of the Living Christ? Will you go back to your churches and bring to your congregations a message along this line of thought which will stir them to a new and greater realization of what the Day means, what their church membership means, what Christ for whom this Day is named expects of His followers in the way of a true observance of the Sabbath and its protection and preservation? And will you lead the way for the making of this Day in your community what it should be and the removal of those agency and activities which have not part or share in the building of Christian character on that day into the lives of the children and youth of today?

In closing let me give you a brief account of an experience I had a year ago this month. I was invited by Albert Payson Terhune, the author of so many books dealing with man's faithful friend, the dog. Doubtless many of you have read some of his books and stories. He is also the author of a recent book, "The Son of God." I have read it and heartily commend it to you. One day I drove over to his kennel of famous Collies and a few other dogs of another breed. And what dogs they were. I looked them over, saw the intelligent light in their eyes, listened to his explanations and the account of the pedigreed families of these favorites of the brute creation. Before leaving his beautiful estate situated along the shore of Pompton Lake, I asked if I might see the graves of two of his most famous dogs which old age had but a while before sent to their last resting places. He called the keeper of the grounds who led me to the graves of Lad and Bruce. Big granite stones marked those graves. And what inscriptions upon them caught my instant attention. Mr. Terhune had but a few moments before recited their records of achievements. Lad had won more than fifty gold cups and as many blue ribbons in the prize exhibits where he was entered. Bruce the perfect dog had won sixty or more cups and a hundred blue ribbons. There are some here this morning who might wish for such epitaphs upon the stones that will mark their resting places, considered from the human angle of life. This is what I read: LAD, thoroughbred in Body and Soul. BRUCE, the Dog without a Fault. And I thought that if every Christian were a thoroughbred in body, soul and spirit as respects his observance of the Lord's

Day and a church member without fault as regards his attendance upon divine worship on the Lord's Day and the other appointments of service, what a change would come over our churches, our communities and the country. Comrades of the Cross and members of the Church of Christ, it is for you and me, for us all, to lead the way back to an appreciation of and a conservation of the vital values of this incomparable institution and the support of those agencies commissioned by the Church to defend, protect and preserve our Christian Sabbath.

A Distinct Command

By REV. A. PRESTON BOYD, D.D.
Chaplain of United States Hospital, Carville, Louisiana

I am delighted to have the honor of addressing this very great audience. My theme may not be a popular one, but I hope it may be one of helpfulness, possessing the spirit of practical Christianity. I am coming to believe that Christian people should possess in a very large measure the unselfish characteristics of Jesus Christ.

It is said of Christ that He went about doing good. He not only thought of the good that should be done, but it was His daily custom to do good. He healed the sick and cleansed the leper. My subject this afternoon is "A Distinct Command," and were I to preach a sermon, I would choose for my text these words, "Heal the sick, cleanse the leper, raise the dead, cast out devils: freely ye have received, freely give." Matthew 10:8.

Jesus spoke these words to His disciples. They were to heal sick people and to cleanse the lepers. Note, He seemed to place special emphasis on, "And Cleanse the Lepers," as though leprosy were something separate and apart from sickness.

In the text we see that Christ gave the disciples a distinct command to heal sick people, but they no more possessed that power than the Church possesses it in these modern days. Today, lepers are being cleansed by medical science and Christian faith. Oh! how few are the recipients of this divine blessing as compared to the millions uncleansed and knowing not the power—the healing power—of Christ in their lives.

Because of the indifference and unbelief on the part of the Church this is a tragedy. I shall not speak at length of leprosy, but wish to call your attention to a few facts concerning the disease. Leprosy is a skin disease. Its manifestation is very disfiguring and those who are victims of it are looked upon as being unclean and unfit to mingle with their fellow men. In its early stages, if brought under proper medical treatment, it is curable or, more correctly speaking, arrested. Just how the leper germ enters the tissues of the human body medical science does not know. However, as the germ enters the tissues of the body, nature seeks to protect itself by throwing around it a prison wall—we call it a nodule—in which the poison is retained. By dissipation and unsanitary conditions this prison wall is broken down and the

poison is set free and has a very marked effect on the whole nervous system. Leprosy is divided into three divisions; Nodular, Anaesthetic and Mixed. The first stage of nerve leprosy attacks first the skin; second the muscles and third the bones. Historically, it is one of the most ancient of diseases. Munro says, "It was first known to exist in China in the first or second century B. C., in India in the XIV Century B. C. and in Egypt, in the XV Century B. C. The disease was introduced from Africa into Europe and then America. Thus the disease has spread until practically all the world has been affected by it. The first known case in America was in 1758. This soon died out but in 1866 there was a recurrence of the disease in a French woman in New Orleans.

Thus you see this question of leprosy is a world problem and we must deal with it as such. I am safe in saying over one-half of the patients in the hospital at Carville are either foreign born or of foreign born parents.

Here is a field of great service, and we should become greatly interested in the leper, for Christ said, "Heal the sick AND cleanse the lepers."

Why should we interest ourselves in them?

1. Because they are the most pitiable of God's children. They are the victims of a loathsome, distressing disease; often shunned and cast out by their families and society. This is painfully true in China and India.

Do you know that India has over 500,000 of her people afflicted with leprosy? That there are over 50,000 paupers on her streets and a thousand of them in Calcutta alone—ten provinces and 5,000 to each province? Here in India, Mary Reed and other consecrated servants of God, have obeyed the commond of Christ and are helping to rid the world of leprosy.

Think of China with its 1,000,000 of lepers and of Korea and Japan with over 105,000. In Korea are 20,000 lepers within a radius of three compounds where Doctors Kelly Unger, and Fletcher labor day and night to alleviate their physical suffering.

2. We should interest ourselves in them for self preservation. The one great objective of the AMERICAN MISSION TO LEPERS (156 Fifth Avenue, New York) is to rid the world of leprosy. Therefore, if for no other reason than "Self-preservation," we should heed this command of Christ—"Cleanse the Lepers"—and give them our sincere prayers and practical sympathy. I know of no other Christian work that yields greater dividends than among this people. Most lepers have never heard of Christ or His Gospel, but having heard it

and felt the touch of Christian love and sympathy they embrace it and become possessed with spiritual life.

3. We should become greatly enthused in this world problem, because Jesus, the "sweet unselfish, blessed Galilean," has said in Matthew 10:8 "Heal the sick—Cleanse the Lepers." Beloved, so deep an inspiration did their physical suffering make upon His compassionate and divine heart, that on one occasion He touched a leper and said, "I will, be thou clean. And immediately his leprosy was cleansed."

What are we as Christians doing to help our fellow men back to health and life? Well, my friends, we cannot all be home or foreign missionaries, but we can all do something. During the past twelve years approximately 800 leper patients have been admitted to the United States Hospital at Carville and they all need personal attention; many of them are blind, handless, footless and paralyzed.

Mrs. Boyd and I have to be spiritual advisors to all, and father and mother to the little children. We rejoice that there are but few children with us at this time. But think of the thousands of little boys and girls confined in our many hospitals abroad, victims of an almost incurable disease and no MOTHER to minister to their child need. Are you not willing to help those who are daily engaged in such a sacrificial service? Of course you are. You make your contribution to the American Mission to Lepers in Chicago, under the splendid leadership of Miss Lulu Ervine. I should dearly love to tell you of my personal experience at Carville, Louisiana, had we the time. I should love to tell you of Mother Woods, a lovely Christian woman, who in her death (because she died of leprosy), was deserted by her children. Then, there is my friend "Jim," a splendid, Christian World-War boy, who lives with Milton, "In the ever enduring night." What a wonderful, optimistic lad he is. Then there is my colored friend Phyllis who is almost blind, handless and with but one foot, whom I visited one morning and had prayers, as I left her room I heard her singing:

Somebody knows when your heart aches,
And everything seems to go wrong;
Somebody knows when the shadows
Need chasing away with a song;
Somebody knows when you're lonely,
Tired, discouraged and blue;
Somebody wants you to know Him,
And know that He dearly loves you.

Somebody cares when you're tempted,
And your mind grows dizzy and dim;
Somebody cares when you're weakest

And farthest away from Him;
Somebody grieves when you're fallen,
You are not lost from His sight;
Somebody waits for your coming,
And He'll drive the gloom from your night.

Somebody loves you when weary;
Somebody loves you when strong;
Always is waiting to help you,
He watches you—one of the throng
Needing His friendship so holy,
Needing His watch-care so true;
His name, we call His name Jesus,
He loves everyone, He loves you.

But I must take time to tell you of Pedro, a very devout Brother in the Lord and I know of no more sincere Christian anywhere.

In a humble but very comfortable room in the Blind Man's House, in the U. S. Hospital at Carville, Louisiana, you will find one of God's loved ones. He is sunshine itself and on hearing the familiar footstep of his chaplain he says in his happy cheerful way, "Good morning, Mr. Boyd." I had the great pleasure of meeting this good Mexican brother a little over a year ago in the modern and beautiful church where all the patients worship God, and they are a devout people.

Those who worship here will always find Pedro in his pew, which is to the left as you face the congregation. He is a devout Christian and certainly a great inspiration to his chaplain as he enters the pulpit to announce his text. One is struck with a feeling of sympathy and brotherhood as he looks down upon the smiling countenance of the dear blind brother who lives with Milton, "In the ever enduring night." He is not an old man, although he is blind, paralyzed, and a leper. He was born in Mexico fifty-five years ago last September, the youngest of his father's family of nine children.

No human being ever sailed a more boisterous sea or ever encountered greater physical storms than this man who has come at last, safely into the harbor of peace and quietude. Yes, he is a Christian, his anchor holds and his somewhat disfigured face tells the sweet story of redeeming love. When he was but a little boy of twelve years of age he was taken very sick and neither his parents nor the doctor knew what was the trouble. Two years passed and the child was taken to a skin specialist in San Francisco, California, and after consultation, his case was diagnosed as leprosy. Too young to realize his humiliating condition, he was at once taken from his parents and put in a pest house and later thrust in the little dingy and somewhat un-

sanitary leper home, for that was thirty-seven years ago, long before America had a hospital where she should provide for her sick people. He has now been in Carville for years. He was in the home at San Francisco for thirty-two years and during these long years he was obliged to drink from the bitter cup of physical suffering.

Some time ago Pedro said to me, "Chaplain, one night, some years ago, while I was in my room in San Francisco suffering greatly because of my affliction, loneliness and sorrow, I felt that I was all alone in the world; no relatives, no friends, and nobody to love me. In my loneliness I cried out, O, God! why can't I die and get away from my suffering? Just then I heard an unfamiliar step approaching my bedside and I said, "Who comes there?" A sweet, gentle voice answered, "Pedro, it is Jesus, the sinners' friend." Then I exclaimed, "O, Jesus, do not send me to hell. I have never been a bad boy nor have I lived a wicked life. All of my days have been spent in this hospital as an outcast and now I am blind and powerless to help myself because of my present appalling affliction. O, Jesus, have mercy on my poor soul. Please take me where my mother is, in that good land they call Heaven. Put me in your garden, I will serve you forever, cultivating roses for you and the angels. Yes, Jesus, I will always do your bidding, I will be true and faithful, but do not send me to hell for have I not suffered enough?" He touched my hand and said, "Pedro, get up, I am your friend and some day I will come again for you." Just then my room was illuminated and my sad heart was filled with joy, such joy I had never known before. Indeed, my life had been a joyless one. The next morning the doctor called to see how I was getting on and he remarked, "Pedro, you are feeling much better this morning. I never saw you look so happy. What is the cause of your happiness?"—"O, doctor," said I, "Jesus visited me last night and plighted me His friendship. This, doctor, is the cause of my happiness."

"Chaplain, I said to you, only a few days ago, that I had no friends and that nobody loved me, all of which was true. Since then I have learned that Jesus loves poor, unworthy me. I am happy today because Jesus has promised never to leave me. I wish all of my friends here in the colony could know Jesus as I know Him. He is so good and such a dear, sympathetic friend to all who suffer."

What an experience this dear brother had! It reminds me of the experience the disciples had on Lake Galilee that night when the storm swept over the peaceful lake, nestled between those Galilean hills, like an emerald in a cup.

As soon as Christ was asleep the boat began to rock and pitch, and it seemed to those experienced seamen that all would be lost. But there was no cause of fear for Christ was present. How important it

is to have Christ with us in all of our joys and sorrows. All those little boats on the lake that night would have gone to the bottom had it not been for the presence of Christ. So I say with Pedro, take Christ with you in all the activities of life for some day the storm will beat down upon the lake of your life which is made up of sunshine and shadow. Do not misunderstand me. I do not intend to say, all who follow Christ will have smooth sailing. Not so: the disciples did not find it such. No doubt when the disciples pushed away from the shore Peter said, "What a beautiful night! How calm are the waters." But soon the wind came sweeping over calm Galilee tossing the waters into wrath. Then the disciples discovered that following Christ did not mean smooth sailing. After Pedro's conversion, came paralysis and other complications. Life, at its best, is a rough sea, therefore, we all need the constant presence of the Master.

We may get along without the religion of Christ when all goes well, but what about the days when sorrow comes and when the waves of trial beat against our frail bark? what will you do then without Jesus, the calmer of every storm, the saviour of every soul? While Pedro was sailing on the rough sea of human suffering Christ came and said to the tempest tossed soul, "Peace be still." At that moment there came to him a joy such as he had never known before.

If Christ be on board you are in the best of companionship. God will see you through these present trials. But you say, "Chaplain, how do you know?" I know, because Jesus is both God and man. He is master of every situation. He stands on the prow of the boat and says, "Peace be still." "And I see the storm couching at His feet and the tempests folding their wings in His presence; He is God." Because of this fact let us center our confidence in Him, for He will hush the tempest and we will make the harbor in safety.

My time has expired although I should dearly love to speak of other startling experiences I have had as I mingle among the 383 patients of all ages and in all stages of the disease. How I should love to paint for you a word picture of our Christmas celebration and our Watchnight service when out of a Protestant membership of 120, we had present in 1933, 107 at midnight, and every one of them sick, very sick. Through the American Mission to Lepers, I am enabled to carry on as do the workers in 150 other hospitals throughout the world. Please remember us in your prayers, for these are days of great discouragement with us, of which Christians know not.

The Plot and Plotters of the Protocols

By REV. JOSEPH S. FLACKS, D.D.
Hebrew Christian Evangelist and Bible Teacher

Not many Christians, comparatively, are acquainted with the "Protocols," but numerically, many are and many more are becoming acquainted with it through the activities of several within the Church who took it upon themselves to spread the plot among Christians, in an effort to prove the fulfillment of Prophecy. From many parts of the country and from other lands friends have written inquiring about the authenticity of the plot, and if the Jews are the real plotters thereof. Many now present at Winona Lake, expressing a desire to hear a discussion of the subject, have requested that we give an address on it during our ministry here. To satisfy the desire of these Christian friends and in fairness to the Jews who are maligned and are suffering tremendous persecution even unto blood, through the spread of this propaganda, we are constrained to present some facts of the matter to the Christian public for its judgment.

What Are the Protocols?

They are supposed to be genuine records of a conspiracy to destroy all existing governments and the social order, and build upon the ruins a "Super-Government" that will subject all the nations of the world under it. The new State is to be of, by and for the people of the plot. The scheme is to be carried to success by creating unrest among the working classes and rebellion among the common people generally against all government and cause chaos in every department of life among the nations both internally and internationally, until the whole world will be in upheaval and chaos and that will result in the overthrow of all present political order. Upon the ashes of the old will be built that new "Super-Government" that will rule the new world. Communism, as created in Russia is to be the weapon by which the conspirators are to bring about this world-wide revolution. In order to accomplish their devilish end, nothing must be stopped at and everything necessary must be stooped to, no matter how much destruction of life and wealth may be required. Of course, neither life nor property of the plotters or that belonging to their people will suffer! It is to be a bloodless revolution as far as they are concerned; but the bloodiest as it will touch the rest of the world they are seeking to destroy.

Who Are the Plotters of the Protocols?

The Devil's angels (messengers) peddling the protocols says: They are "The Wise Elders of Zion." These elders, about three hundred in number, are said to be the plotters, their purpose being to establish a "Jewish State" instead of the Gentile states to rule the world. Europe is to be the seat of the new government; the snake is to be its symbol; the Masonic order is its tool by which the destructive work is to be accomplished.

Who Are the Wise Elders of Zion and Where Are They?

This no one knows. The Russian who claimed to get hold of the protocols, the minutes of the meetings of the "Wise Elders of Zion" by some mysterious way did not claim to know them. Mr. Marston, an Englishman, who translated the original from the Russian language into English did not claim to know who or where these elders are. Both the Russian and the Englishman are dead now. Those who now use the Protocols say: "It is conjectural, but it is PRESUMED to be a group of three hundred Jews all over the world, all known to each, who are the original plotters, and the protocols are the minutes of their deliberations."

Can the Plot Be Attributed to Jewish Origin?

This we desire to have the audience present consider and judge the matter. Let the audience consider itself a constituted court: sitting as both judge and jury. Consider the material making up the protocols and the introduction and preface to "The China Edition" which we here exhibit. In order to arrive at a verdict we must know who the accused is. The Jew, generally—as Race and Nation—is charged with the conspiracy. Allow me to read from the Introduction to the "China Edition" to the protocols that you may know that it is the Nation that is charged with this criminal conspiracy. "This revelation (the Protocols) entails on ALL WHITE PEOPLES the grave responsibility of examining and revising their attitude toward the RACE and NATION which boasts of its allegiance to and pride in the CRIMINAL RELIGION of the Talmud." Quoting from another paragraph of the same: "THE JEWS OF THE WORLD . . . are now a world menace, and the Aryan races will have to domicile them permanently out of Europe." Thus, the court will see, that the JEWISH RACE is charged with the bloody plot of the Protocols. But the Jewish race is divided up into three distinct sections, each holding a different view of itself in relationship to God and to the rest of the world; each section holding different religious views. The three groups are classified as follows: The ORTHODOX, the REFORMED and the

ATHEISTIC classes. The first mentioned class holds first rank in the Jewish world numerically, to this day. The second class come after with increasing numbers. The last—Atheistic—class brings up the tail-end of the race and very insignificant as to numbers in spite of the Apostacy in Jewry as it is in Christendom. To which class then shall we lay the charge of the plot of the protocols? Let us place them one by one in the seat of the accused and examine them. We will take them in the order named above:

Is the Orthodox Class Guilty?

The plea must be, "NOT GUILTY." From the Introducer of the "China Edition" we would have to convict that class: for it is the Orthodox Jew that holds to the "Religion of the Talmud" which the Introducer declares as the "Criminal Religion." The accuser here proves himself either a fool or a forger. Either he does not know what he is talking about when he speaks of the "Religion of the Talmud" or, if he knows that religion, he is a deliberate falsifier and perjurer. In the first place, the religion of the Talmud is **not** "Criminal." The Talmud is open to the intelligence of the world, being translated into many languages. No sane man can find any criminal teaching in the (66) volumes making up the Talmud. The Orthodox Jew is not a criminal! He is the "God-fearing" man of the race. He is persuaded of the righteous judgment of God which reads: "He that sheddeth man's blood, by man shall his blood be shed." The Orthodox Jew justifies the God-given commandments: "**thou shalt not** steal, kill, bear false witness or covet anything that is thy neighbor's." The Orthodox Jew lives by and for the Law and is therefore NOT CRIMINAL. In the second place, the Orthodox Jew is not interested in an Empire, but THE KINGDOM of the Messiah, with Messiah, the "Son of David" on the throne, in "Eretz Israel"—the land of Israel, and "the Holy City"—Jerusalem as "The City of the King." If all the nations on earth should offer to the Orthodox Jew a world Kingdom, with the throne anywhere outside of Jerusalem, such voluntary offer would positively be declined. The coming and reign of the Messiah is his hope. If that hope could be taken from him he would be utterly hopeless. Every morning of his life the Orthodox Jew recites thirteen articles of faith and one of them reads as follows: "I believe with a whole (hearted) belief, that the Messiah cometh, the Son of David; and though He tarrieth, yet will I wait for Him." There may be some sayings of the Rabbis in the Talmud that are not founded on Scripture, but there is nothing "criminal" in it: hence, the Talmudic (Orthodox) Jew is not criminal and the crimes plotted according to the Protocols cannot be attributed to the Orthodox majority of the Jewish Race.

Is the Reformed Jew the Guilty One?

With the Orthodox Jew eliminated from the group of the suspected criminals, we turn to the next group in the order of numerical size—the Reformed. In order to determine whether or not he is the plotter of the plot in the protocols we want to know two things about him: first, what is the religion of the reformed Jew; and, second, who is he? The answer is: religiously, the reformed Jew is in Jewry what the Modernist is in Christendom. He not only does not accept the Talmud as a code ordained by God, but he does not even stand for the Mosaic Law as binding upon him. Hence, if the Talmudic religion is criminal, then the Reformed Jew does not belong to that class. But what is it that re-forms the Jew, who originally was Orthodox into another being? Perhaps the following will illustrate the matter and answer the question: "A Christian Divine" so the story runs, "asked a Jewish fellow-traveler on a train 'what is the difference between an Orthodox Jew and a Reformed Jew?' and the answer given was: 'Ten thousand dollars'." There is more than a bit of humor in this reply: it describes the Reformed Jew well. He is the one who has had the advantage of better preparation for life by way of a higher education. His College or University training and Associations brought him in contact with a class higher than that he was born into, both culturally and financially. The Orthodox Jew is the poor man of the race; Reformed is the man of means comparatively. A Jew of wealth is hardly found in the Synagogue in the U. S., England, France or Germany. He is with the so-called "upper class" in the Temple. An Orthodox Jew emigrates from eastern Europe and lands in either of the above mentioned countries penniless. He starts life in the new world as peddler or by some other lowly pursuit. He thinks of his posterity and hopes to be able to give his sons and daughters a better start in life. He denies himself the very necessities of life with the high ideal before him of attaining to a loftier position than he is occupying now. By hard knocks and self-denial, he finally accumulates ten thousand dollars and has established a reputation for himself as ambitious, honest and honorable, and is now able to get credit to at least the amount of his capital and owns a business worth ten thousand dollars or double that. He no longer finds the interest in the Synagogue with his former associates, but seeks to climb up the ladder of fame with his family and joins the Temple. We will say then, in a word: the reformed Jew is the Jew of means. The charge of the "Jew-haters" is: "the wise Elders of Zion" as the Protocols show, are responsible for the "bloody revolution of Communism." Now we ask: can any sane person using his brain soberly, charge the RICH Jew, the man called "greedy" or "money-mad" with fomenting a revolution which would destroy him first?

It would be suicide for him. He would be forging a weapon to destroy himself. He would be digging his own grave to jump into it alive and invite that still abominable gang-Communist to cover him up with earth. Could anyone call the Reformed Jew showing such stupidity, a "Wise" Elder of Zion? Nay, it is stupidity on the part of those who would charge that group of Jews with the creation and maintenance of "murderous Communism." To sane and sober minded people these reasons why neither the Orthodox nor the Reformed Jew can be charged with the plot of the Protocols will be sufficient. To the "insane Jew-haters" drunk with blood of the thousands already offered up on the altar of hatred, nothing will be accepted as reasonable until they have filled themselves full of the blood of many more innocent victims of the mob. The so-called Protocols is like an illegitimate child laid on the door-step of the Jew, but the child exhibits neither the Hebrew nor the Yiddish tongue, nor is his nose of Jewish shape.

Shall We Charge the Atheistic Jew with the Bloody Plot?

No, we cannot charge even him with it. We certainly have no sympathy with the Atheist whether he be Jew or non-Jew. It does not mean that we hate the Atheist: Christians cannot, they **must not** hate anyone. The first principle of Christianity is LOVE. God tells us that: "He that hateth . . . abideth in death." Hatred is murder in the sight of God. God loves the sinner though He hates his sins. But we cannot shut our eyes to facts and charge even the Atheistic Jew with the "murderous plot of the Protocols" for the following reasons: The Atheistic Jew, like the Atheistic Gentile is not a Nationalist, especially, if you link the Atheist with Communism. The Protocols plot is strictly a Nationalistic ambition. In the second place, the Atheistic Jew does not believe there is a God; the Protocols speak of God again and again. In the third place, the Atheistic Jew does not consider himself as of a specially "Chosen Race," which the plotters of the Protocols repeatedly claim for themselves. The Atheistic Jew scoffs at the idea of a "Messiah" or of a "Son of David" or of a "Jewish State" which is part of the scheme of the mysterious "Wise Elders of Zion." Again, the Atheistic Jew is a thorn in the flesh of both the Orthodox and Reformed groups and the Temple would not receive them even if they wanted to join it, and the Synagogue would not contain them. They are an abomination to the religious Jews and accursed. If we were mere "religionists" we would delight in laying that illegitimate child on the Atheistic Jew's door-step and charge him with all the world's troubles and seek his destruction; but as Christians, it is not our's to take vengeance. "Vengeance is Mine, saith the Lord. I will repay." It is only fair to even "give the devil his due." It would be insanity to lay the charge of the plot of the Protocols to the

Atheistic Jew. An Atheistic Jew, like any Atheist is a menace to society and an abomination to the Lord. God says of him: "The fool hath said in his heart, there is no God." The word translated fool means literally, the "abominable." The Governments of the world should deal with the disturbers of the peace of the world, and not Christians. We are not to be "persecutors" of men, but "persuaders" of men, with "the love of Christ constraining us."

One more proof that the Protocols' plot cannot be attributed to Jewish origin: the "symbolic snake" in the plot brands it absolutely as not of Jewish origin." Any Bible student should know that the Jewish symbol is the "Lion." If any people on earth hate the serpent more than other, it is the Jew. The "symbolic snake" and many phrases employed in the false documents betray the plotter or plotters of the conspiracy as NON-JEWS. The language employed is Gentile; and the nose is vividly that of another race and religion.

In the plot of the Protocols, the Masonic order is drawn into it and it is the weapon in the hands of "Elders of Zion." Note that. In the China edition and the Introduction thereto, the Protestant Church is given a stab in the ribs, by calling attention to one of the great British statesmen of history thus: "Disraeli, whose real name was Israel, a 'damped' Jew." In a lecture delivered in the Royal Asiatic Hall at Shanghai, China, in 1928, when the Jew-haters brought the pernicious lie—the Protocols, to that land for the purpose of stirring up the Chinese and the foreign element in that land against the Jews, we asked the question, "would Disraeli have been more than a mere 'damped' Jew if he was damped in Rome instead of London?" The chief perpetrator of the Jew-baiting scheme there was present at the meeting and his mouth was stopped.

The writer of this article is a Christian Jew, brought up in strict orthodoxy through the schools of the Rabbis and the Synagogue. With thousands of other Christian Jews we declare: There is no such society in the Jewish world as the "Wise Elders of Zion" and no wing of the race is plotting the overthrow of Gentile governments to establish a Jewish Super-State.

In conclusion, let me pass on a personal experience which I trust, will tend to help us in recognizing the "baby on the Jews' doorstep": As an American citizen of foreign birth, often having occasion to cross the border into Canada as Bible teacher and preacher, I must face the immigration authorities, of course. I travel by auto. Sometimes, friends from either side of the line ride with me. Invariably, the officer asks me, "Where were you born?" From my answer, my "speech betraying me," he is satisfied that he judged me rightly, I am foreign born. After satisfying him that I have a right to enter

the country on this side or that, he would ask "are the rest all Americans" or "all Canadians"? as the case might be. At first I wondered how the immigration officer knew that I was not native born. One day as I had occasion to look into the mirror, I concluded that the most prominent member on my face was the "tell-tale." I cannot hide my identity if I tried to, because "by the nose the officer knows" that I am foreign born. My tongue confirms his suspicion. Try as I may, I cannot hide my identity, and I do not care to.

Now dear reader as well as hearer: here we have a child found on the Jews' door-step. Evidently an illegitimate child. How shall we determine the racial or national father of the infant? The nose will tell first; the tongue will be the confirming witness. God requireth that "by the mouth of two witnesses a matter shall be established." Here, in the protocols, we have the double identification marks: The language throughout the documents is not the language of the Jew; the nose, the exposed member of the child, is not a Jewish nose. Whose nose and tongue shall we say it is? As for us, we are persuaded.

For your discernement, dear unbiased hearer or reader, let us consider these questions: Who, or what religious system is it that claims the RIGHT TO RULE THE WORLD? It is NOT the Jewish religion. Who is it that hates the Jew and charges him with having "killed his god?" What system of religion is it that hates the the Masonic order as much as it hates the Jew? What system is it that hates Protestant England perhaps even more than it hates the Jew or the Masonic order? The plotters of the plot of the protocols give every evidence of hatred of the above peoples and institution. Judge now: Is the little "illegitimate" child Jewish?

The Teaching and Preaching that Counts

By REV. JAMES M. GRAY, D.D., LL.D.
President of the Moody Bible Institute of Chicago

I am not to give you an essay on the teaching and preaching that counts but only to set before you an example—that of the greatest teacher and preacher that Christianity has ever known—the apostle Paul. The example is furnished us in his own words, in the closing verses of chapter 1 and the opening verses of chapter 2, of his Epistle to the Colossians.

I. His Investment with the Ministry

At verse 23 of chapter 1, he had spoken of "the hope of the gospel which ye have heard . . . whereof" he added, "I Paul, am made a minister." Not self-made and not man-made. You recall the care with which he emphasized the latter fact in his letter to the Galatians, the church where his apostolic authority had been questioned. "Paul, an apostle, not of men," said he, "neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead" (Gal. 1:1). In other words, his ministry was not a profession but a vocation, and a divine vocation. A distinction, my dear brethren, of the most vital and necessary character. A distinction which I think I could further illustrate in a modified degree by a chapter from my own history and experience, if there were time for it. It was this fact that enabled Paul as he says, to rejoice in his sufferings for the church, and to "fill up that which is behind of the afflictions of Christ in my flesh, for His body's sake which is the church."

For the record of Paul's calling and investment with his ministry, one has only to turn to the story of his conversion in the ninth of Acts, his dedication of himself therein, and his commission and enduement for its execution at the hands of God's servant, Ananias, of Damascus.

II. The Nature of the Ministry

Passing from his investment with the ministry, Paul next speaks of the nature of that ministry. "Whereof I am made a minister according to the dispensation of God which is given me for you, to **fulfill the word of God.**"

That word "fulfill" will bear study. If one has made a promise

and in time keeps that promise, he is said to have fulfilled it. But that is not the sense in which the word is here used. God had made no specific promise to Paul which He had now fulfilled, not at all. Indeed, the meaning of the word would be better understood if it were turned right around—if the verse read, "Whereof I am made a minister, according to the dispensation of God . . . to **fill full** the Word of God," to complete it, so to speak. The Word of God had been revealed in the Old Testament days, and it had been revealed in the New Testament days before Paul's time, but now God had given a special revelation to Paul that had never been given to any one previously and it filled full that Word.

What was that new revelation? The apostle tells us,—"Even the mystery which hath been hid from ages and generations, but now is made manifest to the saints"—not to the world or a false Christendom was it made manifest, but to the **saints**—to them who by grace had been given eyes to see, ears to hear and hearts to receive it. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is **Christ in you, the hope of glory.**"

Christ Himself had foretold this. On the night of His betrayal, addressing His disciples, He had said as recorded in John 14:20, "At that day ye shall know that I am in my Father, and ye in me, and I in you." That day had now come, and Paul by the inspiration of the Holy Spirit was making the fact known.

Of course, when He says, "Christ in you," He means Christ in the Church which is His body, as previously stated. And yet Christ's indwelling could not be in the Church which is His body except as it was also in every member of that Church which is His body, i. e., in you and me individually, if we have received Him as our Saviour and thus have been baptized into His mystical body by the Holy Ghost. And since He thus dwells in us, that fact in itself, Paul testifies, is our hope of glory, in other words, it is our certainty thereof.

The plain and simple figure of speech furnished by the Holy Spirit aids us by faith to understand and grasp this mystery. That figure is the human body. My head not only governs and controls my body, but it lives in my body, and my body, every member of it, lives in my head. If therefore the head of this my human body were glorified, it stands to reason that my eye, my ear, my tongue, my hand, my foot were also glorified. Now Christ is the Head of that mystical body, the Church, of which you and I as believers, are the members. If therefore, He the Head is glorified, how could it be otherwise but that we also are glorified in the Head? That glorifying has not as yet taken place in us individually, but in the mind and intent of God it is already an accomplished fact. Christ's dwelling in us is the hope of

it, or in other words, the evidence, or proof, that it shall come to pass. "Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified them he also glorified (Rom. 8:30)."

III. The Performance of the Ministry

After revealing the nature of his ministry the apostle now describes his performance of it. The filling full of the Word of God being the making known that Christ is in you the hope of glory, he now exclaims, "Whom we preach (or proclaim), warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."

Note the personal pronoun, my dear brethren of the ministry. It is not what but **whom** we preach. In other words, Christianity is not merely a religion in the customary use of that word. As for myself, I scarcely ever speak of religion as connoting Christianity. Nor is Christianity a set of doctrines, vital and important as its doctrines are. First and before all things, Christianity is the proclamation of a Person. One who was with the Father before the world was, and who took our nature upon Him, being conceived by the Holy Ghost and born of the Virgin Mary. He died, the just for the unjust, that He might bring us to God, and He arose from the dead in the body in which He died. He ascended into heaven and sitteth on the right hand of God, ever living to make intercession for us. And He is coming again, personally and visibly, in power and great glory, bringing His saints with Him to set up His kingdom. It is He whom we proclaim.

And it is no light task to proclaim Him, as the apostle shows, involving as it does, "**warning** every man" against error regarding that Person, and "**teaching** every man in all (or every) wisdom" concerning Him. This last means not only "preaching the gospel" as we say, but bringing into view the "deep things of God," "the unsearchable riches of Christ" in order "to present every man perfect in Christ Jesus." Not perfect in the sense of sinlessness of course, for while there is no sin **on** believers, Christ having borne it away, yet there is sin **in** us and will continue so to be while we are in the flesh. But it means "perfect in Christ Jesus" in the sense of being perfectly justified, perfectly sanctified, and in the mind and purpose of God, as has been said, perfectly glorified!

And observe the repetition of the word "every" in this verse. Gnosticism, which Paul is antagonizing throughout the epistle, was marked by an intellectual exclusiveness, a kind of aristocracy of wisdom which denied the knowledge of such great spiritual mysteries to

the common people. They were only for a capable and chosen few, the initiates of their cult. Not so, says Paul, we warn **every** man and teach **every** man, in **every** wisdom, in all that God hath revealed, that we may present **every** man, Greek or Jew, circumcised or uncircumcised, Barbarian, Scythian, bond or free, "perfect in Christ Jesus."

Paul **labored** for this he tells us, and the Greek for "labor" here, **Koriao**, means toil even to weariness. He not only toiled but **strove**, and mightily, not in his own might, but in that of Him "which worketh in me mightily." It was Christ who wrought in Paul, giving Him clear views of the truth, and spiritual enjoyment of it and conscious support in proclaiming it. He not only toiled and strove however, but he engaged in **conflict** also. In his case it was against flesh and blood indeed, as well as spiritual wickednesses in high places. He fought with beasts at Ephesus (I Cor. 15:32). And he did all this not for any personal friendship, but for people he never knew! "I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh." He did it solely for the truth's sake. O, the sublimity of it, brethren, O, the Godlikeness of it!

IV. The Objective of the Ministry

And now what was the object in view? What did he seek to accomplish? He tell us—"that their hearts might be comforted." What? Is that all? Is not that a slip of the pen, Paul? Do you not mean that their hearts might be strengthened? You know, you are assailing the "philosophy and vain deceit" of the gnostics and is not strengthening the better word? No, he means what he says, and there is good reason for it, for as another remarks, in comforting the heart the truth itself is secured. Let a truth bring comfort to my heart, and I will cling to it for my very life, and so will any man. Consolation of the feelings is a great clarifier of the intellect also, eyesight to the mind. It was the comfort that the truth brought to those humble tent-makers, Aquila and Priscilla, that so clarified their thinking as to qualify them to take the mighty and eloquent Apollos, and expound unto him "the word of God more perfectly" (Acts 18:24-26).

But by what means would the hearts of these Colossian Christians be comforted? "Being knit together in love," the answer is. And note that this does not mean knit together in love for one another merely, though that truth is not excluded. Neither does it mean knit together in their love for God, though of course, that is not excluded. But it means, knit together in the consciousness of **God's love for them!**

That such is the meaning appears from the words following where Paul speaks of them as not only knit together in love, but "unto all

riches of the full assurance of understanding to the acknowledgment of the mystery of God, even Christ" (2:2 R. V.). That is to say, when they were presented "perfect in Christ Jesus," when they had come into the knowledge of God's mystery, even Christ, the **understanding** of that mystery, the **assurance** of that understanding, the **full** assurance of it, the **riches** of the full assurance of it, **all** the riches of the full assurance of it, then they would know that God loved them, and then would their hearts be comforted!

And this would be true because, as the apostle concludes, "in whom," i. e., in Christ, "are hid all the treasures of wisdom and knowledge," the inference being that he who has Christ has in Him all those treasures.

And what are those treasures? Let me tell you what they are. They are that for which all mankind has been seeking outside of God in all the ages and generations. Those treasures have been the consuming desire of the world's philosophers from Aristotle to our own John Dewey in his "The Quest for Certainty." Philosophy has been asking how man might become right with that power that is above and beyond him whatever it may be. It has been seeking righteousness, in other words, without calling it by that name. Secondly, it has been asking how many might become right within himself, his own inner soul. It has been seeking sanctification without calling it by that name. Thirdly, it has been asking how man might be delivered from the evil environment of the world in which he lives. It has been seeking redemption without calling it by that name.

Now turn to Paul's own comment on his present words as given in his First Epistle to the Corinthians (1:30). Hear him say, "of God are ye in Christ Jesus, who from God is made unto us wisdom, even righteousness, sanctification and redemption." The man who has Christ, who has come to God through faith in His blessed Son, is thus "perfect in Christ Jesus," and needs nothing more. He is legally or judicially righteous before God forever. He is sanctified or set apart for God by the Holy Ghost forever. He is eternally redeemed, delivered from this present evil world and the Spirit Himself witnesses with his spirit that he is a child of God, "and if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him that we may be also glorified together" (Rom. 8:16, 17).

And now let me draw this exposition to a close by saying in the words of a dear friend and instructor of mine in earlier days, the late Bishop William R. Nicholson, D.D., that it is the teaching of the Bible that its doctrines are definite, precise and easily to be ascertained. Also that every man, and especially every preacher, every ambassador of Christ, is without excuse who is not himself definite, distinct, clear and settled. The true minister, indeed, will contend for this. He will

endure a great conflict before God rather than surrender the cause of a clear, definite, assured understanding among his people. And this for the reason that such assurance of understanding is the ground of the assurance of faith, and the assurance of faith is the ground of the assurance of hope, and in this combination of assurances lies blessedness ineffable! "It is heaven condensed" as Bishop Nicholson said. It is the morning of eternal noon. It is the teaching and preaching that counts.

The Theology of the Hymn Book

By REV. JOHN GREENFIELD, D.D.
Evangelist and Bible Teacher of the Moravian Church
An address delivered before the Rodeheaver School of Music

"They sing the song of Moses, the servant of God, and the song of the Lamb." Rev. 15:3.

"The meaning of song goes deep," said the Scotch philosopher and prose-poet, Thomas Carlyle. His own contribution to hymnology was a translation of Martin Luther's great battle hymn, founded on the 64th Psalm:

"A safe stronghold our God is still,
A trusty shield and weapon."

Another thinker has well said: "Let me write a nation's songs, and I care not who makes its laws." God pity the nation whose songs are made by the jazz-writer and crooner! The writers of hymns and the teachers of sacred songs have therefore a position of greatest privilege and responsibility. Hymns are sermons in song. The preached sermon is often soon forgotten, but the sermon in song will live forever. Very few today read John Wesley's sermons; but millions are still singing Charles Wesley's hymns. The great American preacher, Henry Ward Beecher, whom Spurgeon called "the most myriad-minded man since Shakespeare," bore the following testimony to the famous hymn of Charles Wesley

"Jesus, lover of my soul,
Let me to Thy bosom fly!"

"I would rather have written that hymn of Wesley's than to have the fame of all the kings that ever sat on the earth. It is more glorious. It has more power in it. That hymn will go on singing until the last trump brings forth the angel band; and then, I think, it will mount up on some lip to the very presence of God." On another occasion the same distinguished preacher declared: "There is almost no heresy in the hymnbook. In hymns and Psalms we have a universal ritual. It is THE THEOLOGY OF THE HEART that unites men. Our very childhood is embalmed in sacred tunes and hymns. Our early lives, and the lives of our parents hang in the atmosphere of sacred

song. The art of singing together is one that is forever winding invisible threads about persons."

This leads us to study for a little while some of the great vital truths which we have learned from our hymnbook. This book stands second only to the Bible as a teacher of Theology, so that we may well say, "Let me write the People's hymns, and I care not who makes their creeds." For all practical purposes the working creed of the Church is the theology of the Hymnbook. Let us begin then with the oldest hymn of the Church as we find it recorded in the fifteenth chapter of Exodus. Perhaps you are surprised to hear that the Church is to be found so far back in the Old Testament. But did not the martyr Stephen in the longest sermon in the book of Acts, declare with his dying breath: "This is he, that was in the Church in the wilderness, with the angel who spake to him in Mount Sinai, and with our fathers; who received the living oracles to give unto us." (Acts 7:38) The Church in the wilderness received the first recorded hymn, and it is a hymn which will live forever, for we read in the last book of the Bible: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. AND THEY SING THE SONG OF MOSES THE SERVANT OF GOD, AND THE SONG OF THE LAMB." (Revelation 15:2-3).

Now this song of Moses written for the Church in the wilderness, which has been sung through all succeeding centuries and millenniums, and which will one day be sung in Heaven, opens with the following inspiring strains:

"I will sing unto the Lord, for He hath triumphed gloriously;
The horse and his rider hath He thrown into the sea.
The Lord is my strength and song,
And He is become my salvation."

Not a word is here mentioned about what Moses and the people had done, nor indeed throughout the entire hymn do we find a single line in praise of man. It is all about the Lord and what He has done. And who is this Lord of whom Moses sang? Who is this great shepherd of whom the Psalmist centuries later sang: "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron." (Psalm 77:19-20).

It is of course none other than our dear Saviour, the Lord Jesus Christ, who in the New Testament is called "Our Lord Jesus, that great Shepherd of the sheep" (Hebrews 13:20). He it is of whom

David, "the sweet Psalmist of Israel," sang in that best known of all hymns "The Lord is my Shepherd, I shall not want." The "song of Moses," the first hymn ever written, deals with the Lord Jesus Christ, for Saint Paul said: "They drank of that spiritual Rock that followed them: and that Rock was Christ." (I Cor. 10:4) Here then we have the chief characteristic of a truly great hymn, viz.

I. ITS THEME IS CHRIST. Jesus said of Moses: "HE WROTE OF ME." And the last book in the Bible tells us "The testimony of Jesus is the spirit of prophecy." (Rev. 19:10) Notice therefore in this first and greatest of all hymns the majestic description of the Lord Jesus Christ as we find it in Exodus 15:11, "Who is like unto Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?" Note especially the phrase "GLORIOUS IN HOLINESS." All the Greek and Roman gods and goddesses were anything but holy. Their reputed lives and conduct resemble more the behaviour of certain Hollywood movie stars. But the Shepherd and Rock of Israel was "glorious in holiness." The chief theme, however, of the song of Moses was REDEMPTION. This is proclaimed especially in verse thirteen:

> "Thou in thy mercy hast led forth the people,
> WHICH THOU HAST REDEEMED;
> Thou hast guided them in thy strength
> Unto thy holy habitation."

Redeemed from Egyptian bondage by the blood of the Lamb and redeemed for the possession of a new master, to be led by him into "his holy habitation!" What have we here but the whole plan of salvation from start to finish?

But all the way through it is Jesus Christ from first to last, what He is, what He has done, is doing and will do. The great poet sees "Jesus only." This is the characteristic of every great hymn. The Hebrew Psalms, the Greek and Latin hymns, of which there are many thousands, the German and English hymns, of which there are many more, have this one characteristic in common—they all magnify and glorify Jesus. Listen to one of the oldest English hymns, written nearly three centuries ago by Rev. John Mason, whom Richard Baxter called "the glory of the Church of England," as he sings of Christ:

> I've found the pearl of greatest price;
> My heart doth sing for joy;
> And sing I must, a Christ I have,—
> Oh, what a Christ have I!
>
> My Christ, He is the Lord of Lords;
> He is the King of Kings;

He is the sun of righteousness,
With healing in His wings.

My Christ, He is the tree of life,
Which in God's garden grows;
Whose fruit doth feed, whose leaves do heal,
My Christ is Sharon's Rose.

Christ is my meat, Christ is my drink,
My medicine and my health;
My peace, my strength, my joy, my crown,
My glory and my wealth.

Christ is my Father and my Friend,
My Brother and my Love,
My Head, my Hope, my Counsellor,
My Advocate above.

My Christ, He is the Heaven of Heaven;
My Christ, what shall I call?
My Christ is first, my Christ is last,
My Christ is All in All."

About fifty years later there appeared one who is generally known as the "FATHER OF ENGLISH HYMNODY," Dr. Isaac Watts. When a mere youth he asked his pastor if they could not occasionally sing some hymns besides the Psalms. The minister rather curtly replied: "Well, suppose you write a few." The challenge was accepted, and the very next Sabbath the youth appeared with a hymn, the first stanza of which reads as follows:

"Behold the glories of the Lamb,
Upon His Father's Throne;
Prepare new honors for His Name,
AND SONGS BEFORE UNKNOWN."

All the hymns of Dr. Watts are patterned after the great song of Moses, and magnify Christ and Redemption by His Blood. By some of the controversialists of his day he was accused of being a Unitarian. If so, it certainly was an altogether different brand of Unitarianism from that which obtains at the present time. Instead of denying the Deity of our Lord and belittling His Atonement, Dr. Watts gloried in the Cross, as the following hymns fully prove:

"Alas, and did my Saviour bleed,
And did my Sovereign die!

Would He devote that sacred head
For such a worm as I?

Well might the sun in darkness hide,
And shut his glories in,
WHEN GOD THE MIGHTY MAKER DIED
For man the creature's sin."

"When I survey the wondrous Cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it Lord that I should boast
SAVE IN THE DEATH OF CHRIST MY GOD;
All the vain things that charm me most
I sacrifice them to His Blood."

Or take that other hymn by Isaac Watts, not so well known in these days, but the favorite hymn of that intellectual giant, Daniel Webster, of which we quote the first and last stanzas reminding us of the song of Moses:

"HERE AT THY CROSS, MY DYING GOD,
I lay my soul beneath Thy love;
Beneath the droppings of Thy Blood,
Nor shall it, Jesus, e'er remove.

Yes, I'm secure beneath Thy Blood,
And all my foes shall lose their aim;
HOSANNA TO MY SAVIOUR GOD,
And my best honors to His Name."

So constant and fervent was Dr. Watts in his proclamation in song of redemption by the Blood of the Lamb, that he cried out in one of his verses

"I'll carve His Passion on the bark;
And every wounded tree
Shall droop and bear the mystic mark
That Jesus died for me."

On the Egyptian door posts was found that "mystic mark" which signified that the dweller had been delivered from death and destruction by the blood of the lamb. It was of this great redemption from bondage that Moses sang in that first of all recorded hymns. But his song contained also another note, viz.

II. FULL POSSESSION OF THE PROMISED LAND. Mark well the following closing verses with all that the wonderful words imply: "Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the Sanctuary, O Lord, which Thy hands have established. The Lord shall reign forever and ever." (Exodus 15: 17-18) The Lord had "BROUGHT THEM OUT" in order that He might "BRING THEM IN." The sad part of this story is that although they had all been delivered from the slavery of Egypt, comparatively few were permitted to enter the promised land. Having escaped Egyptian bondage, and having passed miraculously through the Red Sea, the great majority doomed themselves to forty years in the barren and deadly wilderness without ever so much as getting a glimpse of the land of promise. Their life in the desert was one of sinning and repenting, of defeat and suffering. Many centuries later the inspired Psalmist declared of them: "Today if ye will hear His voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: when your fathers tempted Me, proved Me and saw my work. Forty years long was I grieved with this generation, and said: It is a people that do err in their heart and they have not known My ways; unto whom I sware in My wrath that they should not enter into My rest." (Psalm 95:7-11) It is to be feared that many Christians today are living in the wilderness. They have been brought into the promised land of victory and of power. They are indeed feeding on the manna and drinking water out of a rock, but God's plan for them is to bring them into a land "flowing with milk and honey." They are saved but not sanctified. They have been to Calvary but have not yet experienced Pentecost. They are living in the wilderness of doubt and defeat, of disobedience and despair. Such were the disciples before the day of Pentecost. They were saved men, having forsaken all to follow Jesus, but they were jealous, quarrelsome, cowardly, foolish, forsaking and denying their Lord even with false oaths and curses. Like the Church in the wilderness these disciples had the Holy Spirit WITH them, but He was not yet IN them. What new men and women they became when the day of Pentecost was fully come! Then they "were all filled with the Holy Ghost," as well as with love, joy, peace, patience, power and boldness. All fear was gone and they had the boldness of a lion with the gentleness of a lamb. Such transformations take place today. Christians move out of the wilderness into a Pentecostal Paradise.

Several months ago there died in England a great saint and servant of the Lord, Dr. Samuel Chadwick. For many years he had trained men for the Wesleyan ministry. Some of us have reason to thank God for the blessings he brought us the summer when Dr. Campbell

Morgan had him here at Winona Lake. His special mission seemed to be to help believers into the full experience of Pentecost, to lead them out of the wilderness of doubt and fear and defeat into the Canaan of assurance, love and holy boldness in prayer and testimony. In his early ministry he himself had a great experience of Pentecost. Towards the close of his life he gave this testimony: "I have written and preached much on The Holy Spirit, for the knowledge of Him has been the most vital fact of my experience. I owe everything to the gift of Pentecost. I came across a prophet, heard a testimony, and set out to seek I knew not what. I knew that it was a bigger thing and a deeper need than I had ever known. It came along the line of duty, and I entered in through a crisis of obedience. When it came I could not explain what had happened, but I was aware of things unspeakable and full of glory. Some results were immediate. There came into my soul a deep peace, a thrilling joy, and a new sense of power." This was Dr. Chadwick's Pentecost, his passing out of the wilderness state into the land of promise, where indeed there were enemies and seemingly insurmountable difficulties, but where with the great Apostle he could exclaim: "I can do all things through Christ, who strengthens me." (Phil. 4:13.) During the last month of his life, and as his dying message to the Church, he sent forth a little book entitled "THE WAY TO PENTECOST." We wish it might be read by every preacher, evangelist and Gospel singer in the world. Listen to the following soul stirring sentences: "The Church still has A THEOLOGY of the Holy Ghost, but it has no LIVING CONSCIOUSNESS of His presence and power. Theology without experience is like faith without works; it is dead. The signs of death abound. Prayer meetings have died out because men did not believe in the Holy Ghost. The liberty of prophesying has gone, because men believe in INVESTIGATION and not in INSPIRATION. There is a dearth of conversions because faith about the New Birth as a creative act of The Holy Ghost has lost its grip on intellect and heart. The experience of THE SECOND GIFT OF GRACE is no longer preached and testified, because Christian experience, though it may have to begin in the Spirit, must be perfected in the wisdom of the flesh and the culture of the schools." Happy candidates for the ministry and for the service of song, that had such a teacher, who by personal experience knew both Calvary and Pentecost. Here indeed was a true disciple and a worthy follower of John and Charles Wesley, who wrote and preached and sang so much about "THE SECOND BLESSING," or the PERSONAL EXPERIENCE OF PENTECOST.

We Moravians are profoundly thankful to the Lord for graciously using our little Church to lead those two wonderful brothers into spiritual experiences, which transformed their lives and made them a

blessing to many millions. After his conversion John Wesley visited Herrnhut, Saxony, in order to become better acquainted with our Church. He wrote to his brother: "God has given me at length the desire of my heart. I am with a Church whose conversation is in Heaven; in whom is the mind that was in Christ, and who walk as He walked." While he was in Herrnhut he heard a certain layman, a carpenter, preach. The Moravians employed laymen as preachers, evangelists and missionaries long before Wesley ventured on the experiment. Of this Moravian layman he wrote as follows: "FOUR TIMES I ENJOYED THE BLESSING OF HEARING CHRISTIAN DAVID (A CARPENTER) PREACH. THRICE HE DESCRIBED THE STATE OF THOSE WHO ARE WEAK IN FAITH: WHO ARE JUSTIFIED, BUT HAVE NOT YET A NEW, CLEAN HEART; WHO HAVE RECEIVED FORGIVENESS THROUGH THE BLOOD OF CHRIST, BUT HAVE NOT RECEIVED THE CONSTANT INDWELLING OF THE HOLY GHOST. This he yet again explained from the Scriptures, which describe the state the Apostles were in from our Lord's death (and even from some time before) till the descent of the Holy Ghost on the day of Pentecost. THEY THEN HAD FAITH, OTHERWISE HE COULD NOT HAVE PRAYED FOR THEM THAT 'THEIR FAITH MIGHT NOT FAIL.' YET THEY HAD NOT IN THE FULL SENSE 'NEW HEARTS'; NEITHER HAD THEY RECEIVED THE GIFT OF THE HOLY GHOST."

We thus see that it was from the lips of this humble Moravian layman that John Wesley first heard of that great Pentecostal experience, which he afterwards called "THE SECOND BLESSING," and which Dr. Samuel Chadwick later described as "THE SECOND GIFT OF GRACE." Dr. Chadwick further said: "The Baptism of the Holy Spirit is a definite and distinct experience assured and verified by the witness of the Spirit. The disciples who were commanded to "tarry until they were endued with power from on high," had already received the Spirit for salvation. It is puerile to say they were not already saved. Our Lord places that question forever beyond doubt in His intercession for them on the eve of His Passion. They were His. He had kept them by His power, given them the eternal Word, and they were not of the world even He was not of the world. Still they were commanded to tarry for the fullness of the Spirit. This experience is distinct from that of Regeneration. Of those who had believed and been baptized in the name of the Lord Jesus, it was said they had not yet been baptized of the Holy Ghost. It is evident therefore, that a man may be born again of the Spirit and not baptized with the Spirit. In Regeneration there is a gift of life by the Spirit, and whosoever receives it is saved; in the Baptism of the Spirit there is a

gift of power, and by it the believer is equipped for service and endued for witnessing."

This experience of Pentecost has been most fully set forth by that "prince of English hymn-writers" Charles Wesley. The great Methodist hymnologist, Dr. Charles Nutter, recently wrote: "More than six thousand of Charles Wesley's hymns have been published. Wesley wrote verses from the time of his conversion in 1738 until the time of his last sickness in 1788, fifty years; but six thousand hymns would be one hundred and twenty a year, ten a month, or one hymn every three days for fifty years." To this we may add our own testimony that the hymns of Charles Wesley are almost without exception very good, and no greater blessing could come to the Church than to sing more of his inspiring songs. His spiritual father, Peter Boehler, had told him: "If I had a thousand tongues, I would praise Jesus with them all." This led Wesley to write a hymn which he entitled "For the Anniversary of One's Conversion."

"O for a thousand tongues to sing
My dear Redeemer's praise;
The glories of my God and King,
The triumphs of His grace!

He breaks the power of cancelled sin,
He sets the prisoner free;
His Blood can make the foulest clean,
His Blood availed for me."

It is as the poet of Pentecost however, that Charles Wesley is most celebrated. His greatest hymns set forth the holiness and beauty of the promised land, which God has prepared for His spiritual Israel, whom He has "brought out" of the house of bondage of sin and Satan in order that He might "bring them in" unto the land that flows "with milk and honey." Listen to the following stanzas from several hymns selected almost at random from the Methodist Hymnal:

"O that I now, from sin released,
Thy word may to the utmost prove!
Enter into the promised rest,
The Canaan of Thy perfect love.

A land of corn and wine and oil,
Favored with God's peculiar smile,
With every blessing blest;
There dwells the Lord our righteousness,
And keeps His own in perfect peace,
And everlasting rest."

"The promised land from Pisgah's top,
I now exult to see;
My hope is full, O glorious hope
Of immortality.

With me, I know, I feel, Thou art;
But this cannot suffice,
Unless Thou plantest in my heart
A constant Paradise."

All these spiritual blessings which the poet longs for are included in one word and that is Pentecost. This Wesley points out in the following:

"O that in me the sacred fire
Might now begin to glow;
Burn up the dross of base desire,
And make the mountains flow!

O that it new from Heaven might fall,
And all my sins consume!
Come, Holy Ghost, for Thee I call;
Spirit of burning, come!

Refining fire, go through my heart;
Illuminate my soul;
Scatter Thy life through every part,
And sanctify the whole."

We have already referred to Wesley's greatest hymn, "Jesus, lover of my soul." This is a prayer for sanctification. Dr. Campbell Morgan once told us that he believed Wesley wrote the last stanza as follows:

"Plenteous grace with Thee is found,
Grace to CLEANSE ME FROM ALL SIN."

Wesley's best known hymn on holiness as a fruit of the Pentecostal experience is one which is also perhaps the most popular song he has ever written. We refer to that universally beloved hymn,

"Love divine, all loves excelling,
Joy of Heaven, to earth come down;
Fix in us Thy humble dwelling,
All Thy faithful mercies crown!"

The stanza which particularly refers to the blessing of Pentecost is the second:

"Breathe, O breathe Thy loving Spirit
Into every troubled breast!
Let us all in Thee inherit,
Let us find that SECOND REST!
Take away our BENT to sinning;
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty!"

But Charles Wesley is not the only hymn-writer, whose songs seem to breathe the very atmosphere of Pentecost. That greatest of English poets, John Milton, in his immortal "Paradise Lost," implores the aid of the Holy Spirit in the following majestic lines:

"And chiefly Thou, O Spirit, that dost prefer before all temples the upright heart and pure, instruct me, for Thou knowest; Thou from the first wast present, and with mighty wings outspread Dove-like sat'st brooding on the vast abyss, and mad'st it pregnant. What in me is dark illumine. What is low raise and support; that to the height of this great argument I may assert eternal Providence, and justify the ways of God to men."

Dr. Isaac Watts has also given the Church one of the best Pentecostal hymns in the well known song beginning with

"Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers!
Kindle a flame of sacred love
In these cold hearts of ours."

Count Zinzendorf, the beloved missionary leader of the Moravian Church, prays to the Holy Spirit in the following well known lines:

"To Thee, God Holy Ghost, we pray,
Who lead'st us in the Gospel way,
Those precious gifts on us bestow,
Which from our Saviour's merits flow."

Another great Moravian hymn writer is James Montgomery of Scotland. Next to Charles Wesley, he has written more Pentecostal hymns than any other poet. The best known is the one beginning with the stanza:

"Lord God, the Holy Ghost,
In this accepted hour,
As on the day of Pentecost,
Descend in all Thy power!"

That greatest of English preachers, Charles H. Spurgeon, also wrote a Pentecostal Hymn. We quote the first and last verses:

"The Holy Ghost is here,
Where saints in prayer agree;
As Jesus' parting gift—is near
EACH PLEADING COMPANY.

Obedient to Thy will,
WE WAIT TO FEEL THY POWER!
O Lord of life, our hopes fulfill!
And bless this hallowed hour."

But to conclude: "The song of Moses," the Psalms, and all the great hymns of the Church may well be said to uniformly and constantly emphasize two vital, essential and fundamental truths, viz.

1. THE WORK OF CHRIST FOR US AS OUR REDEEMER, and

2. THE WORK OF THE HOLY SPIRIT IN US AS OUR SANCTIFIER.

St. Paul calls attention to this in two of his letters to the churches. To the "saints at Colosse," he sends this exhortation in connection with the ministry of song "LET THE WORD OF CHRIST dwell in you richly; in all wisdom teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16) To the believers at Ephesus, whom he had once startled with the very personal question "Have ye received the Holy Ghost since ye believed?" he now sends the following warning and appeal, also in connection with sacred songs, "Be not drunk with wine, wherein is excess; but BE FILLED WITH THE SPIRIT; speaking to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5:18-19). Notice, another important fact, which may greatly influence your own private devotions as well as your public service of song: NEARLY ALL OUR GREAT HYMNS ARE PRAYERS ADDRESSED DIRECTLY TO JESUS. At a certain Bible Conference a preacher from Australia, working under the auspices of a well-known American Bible Institute, demanded our Scriptural authority for praying to Jesus, and to the Holy Spirit. Our reply was: "Jesus is God, and the Holy Spirit is God, together with God the Father, three persons and one God. We have a perfect right to pray to any person in the Holy Trinity. The prophet Ezekiel prayed to the Holy Spirit. Peter, Stephen and Paul prayed to Jesus. The Church of the Martyrs for three centuries prayed to Jesus, and so do we in nearly all of our great hymns." Here then

we have another evidence that the theology of the hymnbook is the practical theology of The Church Universal. Christians will probably never be able to write a human creed in which all can unite. But we sing the same hymns, and so the hymnbook stands next to the Bible as expressing "those things which are most surely believed among us." (Luke 1:1).

In closing allow me to congratulate you on the greatness of your calling as teachers of sacred music and leaders in the ministry of song. Your opportunity for service as well as the extent of your influence can hardly be overestimated. Your work is not only for time, but for eternity. "The song of Moses and the song of the Lamb" has been the theme of the centuries that are past, and will be the theme of the ages to come. In your service of song let this be your constant theme, whether you write new hymns or select the songs which the Church shall sing. Remember that you are preaching sermons in song. A choir director in a large and somewhat fashionable city church told me recently: "Our minister is a Modernist, but I select the songs for the choir, and my constant aim is to find such anthems as are full of the Godhead, of Christ, of the Blood of His Cross, and of the Baptism with the Holy Spirit. You would be surprised at the number of letters I receive every week thanking me for such musical selections." Thank God for the Bible and for the Hymnbook, even if the pulpit should fail. The great Evangelist of Wales, Evan Roberts, received invitations from many more churches than he was able to visit. To such congregations he usually sent the following message: "REMEMBER THE BLOOD! CATCH THE FLAME!" Calvary and Pentecost! Let these be our constant theses, whether we are preachers of the Gospel or writers and singers of "semons in song." Permit my parting exhortation to you to come from the Rev. William Hammond one of our Moravian hymn writers:

Awake, and sing the song
Of Moses and the Lamb!
Wake every heart and every tongue,
To praise the Saviour's Name!

Sing of His dying love,
Sing of His rising power;
Sing how He intercedes above
For those whose sins He bore.

Sing till ye feel your hearts
Ascending with your tongues;
Sing, till the love of sin departs,
And grace inspires your songs.

Sing on your heavenly way,
Ye ransomed sinners, sing!
Sing on, rejoicing every day,
In Christ, the eternal King.

Soon shall our raptured tongue
His endless praise proclaim;
And sweeter voices tune the song
OF MOSES AND THE LAMB."

Jesus Makes a Church Survey

By REV. C. OSCAR JOHNSON, D.D.
President of the Northern Baptist Convention, and Pastor of the Third Baptist Church of Saint Louis, Missouri
Message delivered before the Ministers' Conference

In the 11th chapter of Mark and the 11th verse we have a very interesting translation made by Dr. Goodspeed making the verse to read

> "And He came into Jerusalem and into
> the temple and looked it all over."

It is this last phrase which interests me, as I come to address you, the leaders of various churches from many parts of this great country—"and looked it all over."

We have had a veritable flood of surveys—we have had business surveys—we have had religious surveys—Sunday school surveys—various organizations and institutions have surveyed their community and the field beyond, with the hope of either increasing their influence, or business houses increasing their sales, so we are familiar with the surveys being made today.

We have had in the last few years a church survey—a survey of the world and the plan was to try to relate ourselves to the job to be done in a more effective manner.

I wish to invite your attention to this challenge which comes to us as the greatest expert of church efficiency that the world has ever known, makes a survey of your church and mine in this very busy and difficult day. Jesus Makes a Church Survey.

We can be assured as we start that there will be nothing superficial about the survey He would make, and the statement from the text in this translation was that "he looked it all over"—the all inclusive survey which was made by the founder of the Church, who knows what He intended it should be, who knows what it is now—who knows what He intends it shall be. It is therefore perfectly proper that we think together about this very important survey which Jesus is making of your Church and mine, and of His Church in the world.

It is always an occasion of more or less nervousness when the bank examiners call upon a local bank and spend several days surveying their books. There is no reason for anxiety on the part of the

banker, who is carrying on his work absolutely in keeping with the laws of the State in which he is doing business.

There may be something of that same nervousness in the minds of us all as leaders and preachers, when we stop to consider that Jesus, our Master, our Lord, our Leader and the founder of the institution which we are trying to represent, comes to make a survey of every part of our activity. Let us therefore, calmly and quietly, and in great humility listen to this expert, our Friend, as He comes to look over, "all over" the church as it is constituted today and as you and I are trying to lead it.

I wonder what He would find in regard to the prayer life of the Church? Here is the place where He would perhaps first make inquiry. Not that He would merely attend the prayer meeting to see what percentage of the members were there, but He would make a far deeper survey than this superficial test. What is the real prayer life of the membership of the Church? What is it in your own church? I wonder if we are "in the red" in the use of the privilege of prayer. We can never hope to please Him, who founded the Church and set the example Himself by spending much time in prayer at every move of His life,—I say we can never hope to please Him, unless we keep well in order the prayer life of the institution which we try to lead. There is no way to do that by a trickery.

It must be by example which is set by the minister himself. It was a statement of Jesus that His House should be a house of prayer. Primarily, the church is a place of prayer. It was in the beginning—it was born in the very atmosphere of prayer. It has gone forward when men have prayed. Prison doors have been unlocked and the foundations have been shaken when the church got on its knees and gave itself to prayer. The sad spectacle today in the lives of the members of our churches is that prayer is one of the forgotten things of our Christian life. We have sought to live on mechanics and steam and plants and programs, forgetting that we can never hope to carry forward a spiritual program apart from the life of prayer. Jesus is surveying the church today and calling His people—preachers and members—to give themselves afresh to the exercise of prayer. People who come today do not come often times for the purpose of prayer. They come to be entertained with music and message. They are not giving themselves over much to the exercise of that glorious privilege which makes it possible for men and women to come into the very presence of God. I fear this expert will find that we are woefully deficient in our prayer life.

In any survey which Jesus would make, I am sure He would make a very lengthy stay in the pastor's study. I believe He would like to know something about what you brethren are preaching. He

would like to look over your sermon outline. He would like to look at your library to find out what books you were reading—whether we are filling our minds with the material that enables us to bring our messages in the best possible manner. He would look eagerly to find how well we are thumbing the pages of our Bible. I am sure if we made the practise of preparing our sermons and holding them up over our shoulder that Jesus' eyes may take a look at them and then wait for His approval or His disapproval, we would not preach some things we do preach and many things we are not preaching we would preach.

In looking "all over" His church, His examination of the leadership would be of paramount importance. I am convinced, my brethren, that the churches of today either fall or rise in proportion as the leadership is adequate or inadequate. By leadership in this instance, I mean the man who calls himself the under shepherd—the pastor—the minister of the flock. As our hearts and souls burn with the passion to do His will, the lives of those who listen to us will be affected. The community will be transformed because our own lives are being consumed in the white heat of our loyalty and devotion to Christ. Many of us would be timid and embarrassed and apologetically we would ask this expert from heaven to have a chair and sit down and I am convinced in my own mind that after such a visit many of us would be so different in all that we say and do that next Sunday morning our congregation would take notice of us that we had been with Jesus. He "looked it all over"—He looks us all over and as He looks at me and you, let us make one simple request and that is that without one moment's hesitation He make such correction and adjustment as He sees should be made, in order that His work may be furthered.

In looking over the Church, I am sure Jesus would come upon that all important and eternal question, which confronts every pastor, every Board of Deacons and every business meeting of the church, namely—that big question of finances. I wonder what He would find in connection with our financial plan. He has said that the house which should be a house of prayer has been made a den of thieves. We are looking at One who has come to point a finger at us, telling us that the people whom we have shepherded have robbed God. This isn't pleasant to hear, but the ever present question of finances hinders many a meeting from being one that should honor and glorify Him. I wonder if we have carried the spirit of business into the work of the church—if we have carried on the business of our lives in the right spirit? If the business of the church has been done in the manner that would be well-pleasing to Him. Finances—the question which more than any other question the past few months has been giving us worry. Men are having their salaries trimmed. Workers have been and are being dismissed and many things are going undone—mission-

aries are being called home and hospitals and schools are being closed—all because this expert from Heaven, in looking over the church, finds that we have not been properly financing the Kingdom. In that beautiful incident when He had made some declarations regarding the temple and the coming doom of the present conditions, we read that He went and sat over against the treasury. He does not stop, He looks the whole organization over and finds there in the treasury of today gifts that have been tossed in by men, who because of their desire to have self-respect in the community have continued to give—"but the gift without the giver is bare,"—so He says these men have given little, while in these times there are some, who like the widow of old, cast in all their living. We need once more to listen to Jesus as He gives us a straight-forward talk on church finances. I believe ultimately that we will find that His plan clearly outlined in the Old Testament, and not cancelled but strengthened in the New, is the plan we must come to properly finance the work of the Kingdom. One-tenth of all we possess belongs to God for specific work—the other nine-tenths is His too, but we are permitted to use it as we feel may best honor Him, and create other capital for His work. I wonder if we have not commercialized His house to the point where the criticism of the world is somewhat justified that we are constantly after money. He "looked it all over" and He found this organization and that were in the business of raising money by one method or another—pie sales, ice cream suppers, candy sales and every other little toy method of getting people to throw out a pitiful dime now and then to finance the great work of the Kingdom. Then the Kingdom was started by the sacrifice of the life blood of the Christ Himself—now He sits in the midst of a church that has become worldly and selfish and so as He looks us all over the survey reveals the fact that we are woefully lacking in our business methods for doing the work of Christ. I am sure that the original plan and method will solve the great majority of our denominational and local church problems along this line. Let us as we look Him in the face pledge ourselves to continue to make His house a house of prayer and not a den of thieves.

In this survey which is being made by Jesus, I am sure He would not miss any of the organizations which have sprung up in these past few decades, purporting to carry forward the work which He has commissioned the church to do. It is therefore interesting to think for a while about what His survey would reveal in connection with these organizations and the work they are doing. What, for instance, would be His opinion of the men of the Church? Would He find that the men of our church have been as eager to do the work for Him as they have been for their club, or lodge, or political party? I am wondering

if this survey would reveal that a great many men belong to the church and are perfectly quiet in it, take no active part, are not proud of the fact—but those same men are very happy to tell you what their political affiliation is and that they have some office in some civic club or in the chamber of commerce or in some business concern. Do these same men bring into the Church the earnestness in plans and the enthusiasm of execution that they carry into their business? We are taught in the words of our Lord, in the Sermon on the Mount, to seek "first the Kingdom of God." Would the survey which He is making, going to the very depths of the existence of these organizations, reveal the fact that they are put into the Kingdom of God first. Or, do they simply have the name of some church attached and are they merely a sort of high class business men's club? I have a notion that many of these organizations are like parasites—like suckers on the side of the corn stalk, as many of you have seen it as it grew to sap the life and strength from the main stalk which was to bear an ear of corn, but the sucker itself never produced fruit. I wonder if the degree of loyalty and faithfulness on the part of the men would be pleasing to our Heavenly expert, as He makes a survey of the church and its relationship to the world today? Would He be pleased with the demonstration during the week on the part of the men who attend the services, then go back out to live among men who are not members of the church? This survey does not stop with the service that ends on Sunday morning at 12:00 or 12:30. This survey goes on through the life and activities of this man during the rest of the week. A survey would not be complete if it did not do that. There have been men who have done marvelous things because of their loyalty to their Church and to their Lord. We need men today who have been baptized with a heavenly and wholesome earnestness, which will drive them in the same spirit of sacrifice and willingness to suffer that men had when they went "over the top," to face danger and death for a cause they had been led to believe in. Will Jesus find this same spirit among the men of the Church?

What would be His opinion of women? I somehow feel there is no place in the Church where He would be more at home than to attend many and, in fact, most of our women's meetings of the various churches. He would find there a group, studying missionary books that they might inform themselves about the needs of the world and what is being done to save men and women of all lands. He would find them carrying on activities of relief and help in the community. He would find them sometimes engaged in prayer meetings for their unsaved children and husbands and their neighbors. He would find them in many sorts of ways earning funds with which to pay this bill and that bill or that debt on the church. But, alas, I wonder if His survey would not reveal that many times the reading of these mission-

ary books is merely to meet the requirements of some higher organization and to win a prize for so many reading points. I wonder if these meetings are not made thrilling as they listen to some one tell how the black Africans had been reached by Christ and how many of them had turned to the Lord, while right in the neighborhood of that same church no effort is being made to win the unsaved negroes of our land. I wonder if many of these activities are not merely carried forward to satisfy a desire which the bridge club and other similar organizations fail to satisfy. What would this survey reveal when measured by the New Testament standards of sacrifice and self-denial? How would our average woman in these societies compare with the widow who was commended because she had put in "all" her living? We talk a lot about the widow's mite, but is it not true that that mite, which was small, represented all her living? I wonder if we would find in these women's organizations too often the spirit of unforgiveness and criticism and jealousy? Is not there too often serious trouble raised in churches because these women's organizations, which have possibilities of such great good, are given over to the things which are so distasteful to the Lord—spending our time in unholy and unchristian gossip.

What would be His opinion of our young people? What a wonderful organization of young people we have in most of our denominations! Would He find them running to do His will? How would their program of daily living impress Him? Would these constant calls and cries for the outlet in the channels of the world in pleasure be well pleasing to Him? Would He find there young men who would come up to where they only lacked one thing but were turned back because they were not willing to part with that one thing, that they might have Him, the most priceless gift of all? The young people today are a wonderful lot. They are about as fine as any generation ever produced. This survey is going so deep that they are confronted with one question, whether or not they are willing to pay the price for discipleship. If they are, then He has a place for them. If they love the world more, they shall with the other young man, turn away sorrowfully and go back to their possessions by which they are possessed. These young people are too often inclined to substitute programs and machinery for the real program of Christ.

As He looks us "all over"—these organizations—realizing as He does how much He depends upon them for leadership tomorrow, His heart, I think, must ache, for He finds so many of them hungering after and running after those things which are temporal, which can only be for a day and finding but little joy sitting at His feet and learning His way of life.

When a survey is made there are usually recommendations. At the bottom of the survey of Jesus of the modern Church, I believe you would find some very definite recommendations. I believe that He would recommend to all of His followers that we become really and truly Bible Christians. Go back and read our New Testaments today and we find very definite rules for Christian living laid down in the Bible for our advance and for our good. We hear various voices along the highway saying "lo, here, we have found a source of spiritual strength." Again we hear one crying—"no, not there, but here—we have it." So these various groups and organizations have been calling to the people of the church to come away from the thing they have been doing and find a new, refreshing stream somewhere else. But, alas, these bubbling fountains are like wet weather springs. They soon are gone and then we are left again, dying with thirst. The Bible, the word of God, is an eternal fountain and Christians may find therein strength for life and every day living which will endure until the end of time. He would recommend that we be a Christian after the Bible manner in our prayer, in our living, and in all the work that we do—that we base it upon the Bible as our sole rule of faith and practice. I am sure that He would recommend that we secure, through the medium of prayer and consecration, a new baptism of passion to win the loss. How sorely the Church of Christ needs that today. When He comes to survey some of our churches and finds that some 60,000 of them in America have had not one addition in twelve long months, surely His survey would cause Him to recommend that those churches tarry upon their knees until they receive a baptism of a passion for evangelism. His church is set in the City as light on the hill. It is for the purpose of burning itself out as a light in order that men in darkness might come to the light and be saved. Every organization in every church should be thoroughly charged and shot-through with this business of soul winning. I know that His recommendation to every Church, large or small, would be to win the next one to you to Jesus Christ and the Church and to His way of living. I think that He would recommend that we have a new spirit of daring, filled with faith in the ultimate outcome of His program. We are too often prone to slink away into the shadows and there conclude that the church has failed and that we are in a dying cause. I believe that He would recommend that through reading the history of the beginning of the church and the history of the Church for the past two thousand years, we would thereby strengthen our faith, increase our courage until with daring we would step out into a new arena to live our lives and to die, if need be, when the lions of greed, selfishness and the wild demons of worldliness pounce upon us and sing their weird songs. Our lives would be gladly given because we do believe in the ultimate outcome

of the program of the Church of Jesus Christ. He "looked it all over" and when He had come back to the pastor's office and sat down to talk with him once again, quietly and calmly, He looked into the eyes of this preacher and that preacher and said very lovingly and pleadingly, "lead your people in the reading and studying of my word." How very important is this recommendation today. To lead them into a re-dedication of themselves is the glorious experience and privilege of prayer—reminding us that He, himself, spent many nights in prayer and even in the last moments on earth he stopped dying long enough to pray for one being crucified by His side. Then, He would urge us as preachers and people to give ourselves to the work, and while we may pray and wait on the Lord, we are also commanded to work with Him, who said, "My father worketh hitherto and I must work." So in the language of that old song, "Work for the Night Is Coming," we, ourselves, will be challenged to get busy about the Master's work and the survey would reveal so much to be done, and so much that is poorly done, once again we would set ourselves to the high and holy task of convincing all of those, who with us have the privilege of church membership to go and at once begin to remedy these faults and to take Jesus at His word. Accept the challenge to spread the gospel by being witnesses of His in Jerusalem, in Judea, in Samaria and unto the uttermost part of the earth, remembering His promise when He called us to the task—"Lo, I am with you alway, even unto the end of the world."

The Blue Print of a Happy Life

By REV. C. OSCAR JOHNSON, D.D.

II Peter 1:5-7

This is a day of construction and building. We have just witnessed in the past few years the greatest era of building which this country has known since the beginning of its history. These buildings have been constructed for various purposes. They have been varied in the material used, in the quality of workmanship and they are varied in the purposes for which they have been erected. I have always been interested in any sort of construction, I have never found anything very interesting in destruction of any kind. A great leader of the negro race said a few years ago—that he had observed when any old buildings were to be torn down they called upon people of his race to do it, but when new buildings were to be erected nearly all of the important work, as well as the places of responsibility and leadership, was done by white men. He added that was too true an index of the attitude and development of his people.

This morning, I am speaking to you about Blue Prints. No great building has ever been erected without very carefully prepared blue prints, which the architect places in the hand of the construction foreman and cooperates with him in carrying out the specifications contained therein. A sub-title which I might use would be "Chicken Coops and Sky Scrapers." The contrast between the two is apparent. To illustrate what I am getting at, let me tell you two stories.

It was several years ago now that I heard my mother one morning urging my father to fulfill a previously placed order for a chicken coop. It was the spring time, the hens would soon be coming off the nests with their new downy broods. Mother recognized that need and was getting her order in in time. But spring time is also the time for plowing and sowing—many things to do on the farm when the breezes of spring begin to fan the earth and to bring the swelling into the buds of the trees. Father had delayed fulfilling this order and on this particular morning mother's urgency had gone so far that tears were resorted to in the hope that action might result more quickly. I listened to this plea as a boy and after father had gone to the field, I quietly went out behind the old smoke house and began to assemble the material and tools with which to fulfill my mother's order for a chicken coop. Now, I had seen chicken coops. I thought they would

be easy to build. My experience as a carpenter was very limited. I began early in the morning. The only material I could find was well seasoned white oak laths, which had been seasoned for years over the forge in the blacksmith shop. The only saw I was permitted to use was a rather worn out old saw with the teeth nearly done. The only hammer was one with part of the face broken off and one that was hard to keep on the handle. The nails I had, I had gathered from the ash pile and for the most part they were cut-nails and in all cases were rusted and burned. I labored faithfully until noon. I began again in the afternoon and on through the hours I worked. The sun was just setting beyond the ridge in the west when I called my mother and presented to her the product of my labors. Being a very kind, Christian woman, she complimented me and thanked me and made me quite glad for all the trouble I had had that day. For all that, I noticed she never used that chicken coop. The one reason I see now is that she concluded it would be a constant danger to the lives of the little chickens she might put under it. So much for the story of building a chicken coop.

Several years ago, I was in New York walking along Fifth Ave. With other by-standers, I observed workmen with steam shovels and mules and scrapers going down into the earth, hauling out tons of dirt. I inquired what building was to be erected there and learned that the Empire State Building was going to stand on that corner to the height of more than 1200 feet. Months went by and I was again in New York and upon that occasion took an elevator and was lifted to the top of that great building, and stood there so far above the next tallest building in the city. I did not see the plans, or the specifications or the blue prints, but I know long before that building was even started, men had specified every detail of its construction and the first requirement was that the foundation should rest on solid rock and when I first saw the workmen they were going down to find solid rock.

These two stories are but two parables of life. I feel many today are building their lives on the chicken coop pattern. They haven't any plan. They have a vague idea of what it is about. They have observed some examples and have thrown together some of the materials which go into the making of a usual building, but because they are not properly coordinated they are unable to stand when the storm comes. Others there are who make very careful preparation as they build that building according to plans and specifications, in order that there may be no faulty material, which would give way when the rains descend and the winds beat upon their house.

I think it is natural to suppose that every one is interested in building a happy life. We would be glad to have a recipe which would guarantee such results. We would be happy to be furnished with blue

prints to help us in building that kind of a life, which would stand any and all tests. I am happy to give you the finest set of blue prints I have ever found in building a sky scraper that will be the constant joy of the builder and will provoke the admiration of all passersby.

These blue prints are specified in the first chapter of Second Peter, in the 5-6-7 verses. We will discuss them briefly, story by story. The suggestion is that we begin at the foundation and add one story at a time until the building is completed. The opening statement is to the effect that we should add to our FAITH, virtue. You will notice that the first story is assumed. It is that story that is down beneath the sidewalk, below the surface—out of sight—but so important, in fact absolutely necessary before our building can be erected. It is the granite rock of faith. We begin here. No life can be happy without faith. No life building can long stand that is not built on faith. There must be faith in ourselves and the worthwhileness of the life it possesses. There must be faith in our fellows and the part they contribute toward our happiness, whether we serve them or they serve us, but the tremendous need is faith in God. He it is who is the supreme architect. He it is who specifies the kind of life that shall be happy. It is faith in Him which undergirds, supports, strengthens any building we may erect. In these days when foundations are slipping away as loose sand; buildings are toppling; many who have spent half a century in building what they thought would be a happy life have been compelled to listen to the crash as they have gone tumbling to destruction; in these days when veritable cyclones have been turned against the buildings which men have put up above the fog lines of our world; in days like these let us remember that we need to have the impregnable rock of faith as the suitable foundation upon which our life building shall rest. But, we are told to add VIRTUE to our faith. Now this old word is not to be confused with the commonly accepted meaning of purity, though it surely means that. It comes from the Latin root which signifies strength and thereon hangs the important fact that our faith may be ever so great in bulk, but unless it has some virility, some strength, some daring, it can never project itself high enough from the rock to be of much help to the world. The faith we have must be a dynamic faith. It must be a faith that has the reinforced steel mixed in the concrete. Men today have such weak and pliable faith, that though it may rest upon rock, it is of little help to others because it lacks that sturdy quality of heroic daring and courage, which faith in God and faith in Christ will beget.

This story brings us well above the surface of the ground and men begin to see your faith by the manifestation of its strength. Next we have "add to your virtue (or strength) KNOWLEDGE." No life building can ever be happy unless it has this story well connected

below to its foundation. Faith without knowledge is impotent—strength without knowledge is dangerous. Standing then within easy range of one's vision is the third story of our building, and it implies that we are going to have a faith that knows whence it is, what it believes and whither it is bound. Knowing that and with strength to make it effective we are going to carry it forward intelligently,—a knowledge that God is and that He has revealed himself in Jesus Christ —a knowledge that is contained in this marvelous library we call the Bible. The knowledge of the needs of others. The knowledge that having come into possession of a saving faith in Christ, we must impart this knowledge to another. How important it is that we put into this story of our building the best material. Look well to every piece that goes in—the books that you read—the songs that you sing —the pictures that you see, all furnish the material for this story. Our building will break in two at this point, though all the other stories may be splendid, if we have a zeal without knowledge.

But, we come to the fourth story. We are to add to knowledge, SELF-CONTROL. How systematically and logically this architect builds. Rising up from faith to virtue and strength, then to knowledge and then to self-control. Right in the middle of the building is this very important story. All that has gone before, all that comes after will be rendered a little more than a scrap heap unless we build carefully this story. How many times we have watched people who have worked faithfully for forty years or more in the erection of a life building and then in forty seconds have smashed it down because it lacked self-control. It is so important, if we are to be happy and others are to admire the life we build, that we exercise self-control. This goes for temper, habits, desires, actions, in fact the whole gamut of life is involved in this. What devastation has been wrought because the angry winds have been let loose from an otherwise useful and happy life.

I am told that some years ago a great engine had pulled a passenger train many hundreds of miles across the praries, up the grades, through the tunnels, across the bridges, until in the station at Philadelphia, at the touch of an engineer's hand, it came to a stop exactly at the spot where he wished. It had been a wonderful run, the mogul stood throbbing, and almost humanly rejoicing in the accomplishment of this fete. The engineer climbed down, received congratulations and went his way. A few days after that, this same engine was standing on the track in that same station, with no one near; steam began to seep into the cylinders and the wheels began to move forward. It gained momentum. Before any one could get to it, it had crashed into the station, across the street, had destroyed property and life. What was the

difference? There was power in both cases, but in the first instance the power was under control. In the second instance it was uncontrolled. If your building is going to stand, put good material into this story.

The next story is PATIENCE. It is fitting that next to self-control we should add patience. The exercise of self-control develops patience. In this day and generation we are inclined to be so impatient. It is hurry here and hurry there, go faster, do it quicker, speed up and yet the great lesson which God would have us learn, if we are to be happy, is the lesson of patience. Many builders have merely put up the skeleton of this story. They know it ought to be there and some day they expect to come back and finish it, but the sad end of those buildings is usually collapse. No life can long be happy or long endure that does not build in the best material possible into this story of patience. We need it in the home—mothers with their children—husbands and wives with each other. We need it in the school—teachers with their pupils—the Sunday school class and the teacher. We need it in our business, as we work with and for one another. We need it in the Church—the pastor and the people. Patience is a very necessary story in this sky scraper life, if it is to stand the onslaught of the elements about us. God himself supplies the greatest example of this grace that we know anything about. His patience and long-suffering with us are beyond description.

The next story in the material development of this building is GODLINESS—or as the old version has it, GOD-LIKENESS. As your building rises up through knowledge, self-control, patience, it is natural that the next story should be God-likeness. In the exercise of patience we become like God. This story is a beautiful gem. Up there where the sun can strike it early in the morning and linger long toward the evening. It should be the desire of every builder to make this story so attractive that no eye should glance at the building without noting the God-likeness story. We are told that we were made in His image. We are told that some day we shall see Him as He is and that we shall be like Him. If this is true we should be building into our life building here more of the quality of God-likeness. That would imply purity, holiness, unselfishness, patience, forgiveness, long-suffering and all the rest of those notable qualities which our God possesses.

We look at the next story to discover that it is BROTHERLY KINDNESS. Even above God-likeness we place the brotherly kindness story. When we are God-like we will be kind to our brother. We cannot claim to have built a happy life if we have left out the attitude of kindness toward our fellowman. How well-rounded this building is

in all of its appointments. It seems no story has been left out and to have left out any one which is specified in the plan would be to destroy the entire building. Brotherly kindness is the story which needs to be constructed or re-constructed in these days of hate, jealousy, and suspicion and those things which separate many from the spirit of brotherliness.

Some years ago I heard a story which is supposed to have occurred in Chicago. I cannot give you the names of the parties, nor can I vouch for the truthfulness of the story, but it is entirely possible that it happened and it illustrates this point beautifully.

A steward of the Methodist Church was walking down the street one evening several years ago, when a policeman stepped out of a saloon under the influence of liquor. He caught hold of a post to steady himself. The steward recognized him as a member of his church. He went to him, took him by the arm and led him to a rooming house. He got a room for him, undressed him, put him to bed and when he had him carefully tucked away for the night, the Methodist steward put on the policeman's uniform and walked the beat the rest of the night for his brother. When he returned in the morning, the policeman greatly humiliated, asked why he had done it. The steward replied that he had done it for the sake of his family, knowing that if that condition were discovered, he would lose his job. The policeman said "if you love me that much, I promise I will never take another drink of that stuff," and he kept his promise.

We need more of that kind of brotherly kindness built into our life buildings, if we are to make them happy.

Up there is one more story and that is, LOVE. I suppose we are all very much alike when we are taken to see any great building and when we are placed at our vantage point, we usually take a hasty glance at the lower stories and then instantly lift our eyes to the top. While faith is necessary if the building is to stand, love at the top is necessary if the building is not to decay and crumble. Love is the last story. That is where the cornice, in beautiful design, hangs over for the protection of the walls and above is the roof constructed to turn away the rain, the snow, the elements which would damage the building. Love, that beautiful top story, but not separated by the floor in between—in fact, all of these stories have connecting lines with every other story—faith running through to love and love streaming down to faith. Patience and self-control are linked up with knowledge and Godliness. It is all one beautiful symmetrical unit built according to the plans and specifications of God and happy is that life built according to these plans.

In closing let me call attention to a very different approach to

these stories. The word translated "add" in the old version and "supply" in the revised is "choregis" in the Greek. From this word we get our word "chorus." The chorus sings in harmony, the voices blending to make one beautiful harmonious musical presentation. It seems to me then that we might, for the moment, think of all of these stories and elements built into a happy life as different voices and instruments in a great musical chorus—that all have been tuned and are in place ready for the execution of their number—that love is the chorister lifting the baton, and from every one of these separate stories or graces in our life comes a contribution toward the harmony and happiness and beauty of life itself.

Jesus then is the great chorister, who has lifted his baton of love so that from our life built upon faith in Him, may come expressions of harmony and joy and praise, which shall be acceptable to God and helpful to all mankind.

Leprosy in Persia

By REV. HARTMAN A. LICHTWARDT, M.D., F.A.C.S.
President of American Christian Hospital at Meshed, Persia

Modern Treatment of an Ancient Disease

Leprosy, one of the oldest recognized diseases in the world, has been endemic in Persia for many centuries, and is described and called by its present name "juzahm" in many of their old books of medicine. In those old days its cause was unknown, and it was considered a type of cancer, and described and treated as such. In a medical book, written more than three hundred years ago, the writer tells of the lesions of "dark red color" and describes the patients with their "hoarseness of voice" and "much sneezing" with "closure of the nostrils" and the "appearance of nodules in various parts of the body."

Persia, which is mostly a sunny, dry, desert plateau, has little leprosy compared to other oriental countries with greater rainfall and denser population. There are no reliable statistics available, but from what I have seen and heard, there must be several thousand lepers scattered throughout the various provinces.

For some unknown reason the native Persian himself, an Aryan by race, is not highly susceptible to the disease, and few cases of leprosy are found among those who are genuine Persians. About half of the lepers under treatment at Meshed (the only place in all Persia where lepers are receiving medical treatment) are of Turkish extraction, from Azerbajahn and other western parts of Persia, many of them speaking no Persian at all, only Turkish. Some forty per cent are from the Berberee tribes; of Mongolian ancestry, with typical Chinese features, high cheek-bones, smooth faces, and slight slanting eyes. The minority group include a few Kurdish tribesmen, and three or four Persians from a nearby town.

Why should the Turks on the west, and the Berberees on the east be subject to this disease, while the original Persians, in between, have it very rarely? There is very little difference in climate, although the Turks may come from towns nearer the Caspian sea, where there is more rainfall. Their diet and living conditions are very much the same, as well as their universal lack of knowledge of even the most simple principles of hygiene or sanitation. The logical inference is that both the Turks and Berberees must have some primary, racial

susceptibility to leprosy, and then a natural increase in the disease due to the prolonged contact with other lepers in the infectious stage.

People often ask whether leprosy is a highly contagious disease, and whether there is danger for those who are working among lepers. Leprosy is not a highly contagious disease, in fact it is very difficult to acquire; to contract leprosy one must have constant and repeated association with a leper in the infectious stage, and the person himself must be in a rundown condition from malaria, malnutrition or some other disease. Very few workers among lepers have contracted the disease; one must of course be sensible and avoid unnecessary and careless exposure. We wash our hands with soaps and water after treating the lepers, and when operating upon them we are careful to wear rubber gloves for our mutual protection.

There have been lepers living in and around Meshed before missionary work was commenced there two decades ago. These lepers had come to Meshed, as tens of thousands of other Muhamadans do yearly, to make a pilgrimage to the Shrine of Imam Reza who is buried there. Penniless and ragged, they walked hundreds of miles across the burning deserts, begging a bit of food, and shelter at night. After long dreary tiring weeks, they reached the Holy City, and seeing the golden dome of the mosque gleaming in the sunlight they thought that here surely they would find both spiritual rest, and a cure for their repulsive ailment, for was not Imam Riza a performer of miracles?

Alas, their hopes were soon destroyed for their dead saint was powerless, and their ulcers remained unhealed; hurrying thousands turned deaf ears to their pleas for help and friendship. Discouraged and disheartened they dared not face the long hot journey of hundreds of miles to their far-away home. Thus many of them remained in Meshed, begging from other pilgrims, who would acquire merit by throwing copper coins to the hideous deformed lepers. In the crowded pilgrim caravanseries of the city, there was no room for these penniless lepers; passersby shunned them, and cruel Moslem children made fun of their noseless faces and fingerless hands.

At the close of a long day of begging at the side of the dusty road where countless caravans passed, the weary leper would drag his tired body to a little mud hut he had built on some endowed land belonging to the Shrine of Imam Riza. "Misery loves company" and other friendless lepers built their huts nearby, where, away from the main roads they were unseen, and tolerated.

No physician ever entered their windowless mud houses, to minister to their wants, for even in the Holy City, there were few doctors and these had plenty to do without caring for penniless lepers. These

Persian doctors knew little of leprosy, but had heard it was a dangerous disease, and why risk their health? Even yet none of them have been persuaded to come out and help in the treatment of lepers.

Some old Moslem patriarch, whose name I do not know, was touched by the pathetic condition of these lepers, and upon his death he willed a small village to the Shrine of Imam Riza upon condition that the income should be used for the lepers. For some decades now through these funds, the lepers have been receiving a daily bread ration, and occasionally a few cents a week to buy extras. This was far from enough to sustain life, and those who could would work in the fields when work was obtainable, and the others, if they had strength enough to walk to the roadside, would lie there and beg of passersby. Some would come into the city, even in the crowded bazaars begging for some dry crusts of bread, or some money to buy clothes.

Ever since our medical missionary work started in Meshed (1915) some of these lepers have been coming into dispensary for occasional treatment, and usually at Christmas time we have been visiting them in their village, and carrying them the Christmas message, together with some small gifts of food and clothing.

In 1925 when we were home on furlough, the needs of these lepers were presented to the American Mission to Lepers, and they graciously agreed to give an annual grant to enable us to carry on a definite work for them. We rejoiced greatly at this, for our very limited hospital budget made it impossible for us to do this leper work out of regular missionary funds. Thus we were able to take back to Persia with us the necessary medicines and supplies, and seven years ago this spring our regular treatments were started.

A newly arrived British physician attached to the Consulate was also interested in leprosy, and he and the writer commenced weekly visits to the lepers, taking with us several Persians and one Indian assistant. Word had been sent ahead that we were starting these treatments and would undertake to treat any who would be willing to be ready each week for the necessary examination and treatment. We carefully explained that we felt that it would take years before any would be cured, but that we felt that the great majority of them would improve under regular treatment.

There was great surprise and happiness among the lepers, at the news that some folks were actually planning to try to help them, and they naturally asked why we were doing this. They explained to us that they had no money and could never repay us. Then they asked if our government was doing this for them, and we explained that our orders came from a higher source than a temporal government; that our Saviour and Master had definitely cleansed the lepers, and as part

of his Divine Commission expected us to do the same. Then many of them for the first time heard the story of Christ healing the lepers.

For months we held our weekly clinic in the open, under the trees, giving them gradually increasing doses of the injections, also dressing their ulcers and giving them medicine for their malaria, lues and other diseases. To insure regularity as well as promptness in attendance at clinics, each leper is given a huge sheet of fresh bread as a "reward" as he receives his injection, this giving him some much needed additional food, and being a fine stimulus for regularity!

As cold weather came on we found it would be impossible to continue our out-of-doors clinic, and erected a two-room dispensary building at a cost of $300.00, which although very humble was a castle or palace compared to the tiny one-room huts of the village. With a roaring wood fire in the stove made of black oil-tins, we had a very comfortable place in which to continue our weekly injections and dressings, even though the thermometer occasionally registered far below zero outside, and there was a foot of snow. There was barely room for thirty in our two small rooms, but twice that number would come in as soon as we opened the doors, and would refuse to leave after their injections, for it was so cold in their mud huts with damp mud floors. Many showed definite improvement even after only nine months of treatment, but the cold winter took heavy toll from these poorly clad, hungry folk.

Spring came and with the opening of the roads which had been closed by mud and snow, many new lepers arrived, having heard that leprosy was being treated in Meshed. They came from near and far, several having walked forty days' journey from the far side of Afghanistan; others had come over a thousand miles from Tabriz in Western Persia, walking every step of the way. There were not enough mud huts for all, and they slept out under the mulberry trees.

One summer afternoon the governor of the province asked if he could call at our home, bringing with him several of the local officials. After tea and the usual formalities the gentlemen came directly to the business they had on their minds. "For years," they said, "we have had these lepers here in Meshed and have done practically nothing for them. They are all Muhammadens, residing in Persia, and as Persian Musselmans we should have aided them. But we did not, and you people, foreigners, Christians, have come into our land, leaving behind your friends and your homes; and you shame us by going out to the leper village week by week, in hot weather of summer, and through the cold snows in the winter, and taking care of these unfortunates. We know that our own Persian doctors are unwilling and uninterested,

and want you to continue this fine medical work; but we are very much ashamed of our own lack of efforts, and want to know how we can help these lepers."

It did not take us long to explain to them how we felt that improved living accommodations were the imperative immediate need; for it seemed quite useless for us to try to cure their leprosy, while in their dark, dank huts they contracted pneumonia and died. This was a definite and practical and understandable project for them, and within forty-eight hours this group of men had called a meeting and entirely of their own initiative had organized an "Anti-Leprosy Society" and within a week they had collected money, and started the plans for a new leper hostel. We merely made a few suggestions regarding the site, ventilation, type of constructions, etc. but the entire supervision and building was done by this independent Persian organization. Among the donors was His Majesty, Riza Shah Pahlevi, and Her Majesty the Queen.

Each month saw new lepers coming some from as far away as India, some from Baku in Russia, and although we had built the new hospital to take care of fifty per cent more lepers than we had when the building started, we found that by the time it was finished that we had enough lepers to fill all of the twenty-nine rooms. What a joy it was for them to move in these new clean rooms, with a brick floor, three feet above the ground; with windows on both sides, with a fireplace, with a new mattress on a new rug, and with even a lantern that they might light at night. It was all great luxury to these folks who had been living on the mud floor like animals. There are separate large rooms as dormitories for the men without families, and separate smaller rooms for the families, and one room for the widows. Very few of you would enjoy living in a leper village even if you had leprosy, but every year people come to us in dispensary to try to convince us that they have leprosy, even singeing off their eyebrows, and mutilating their hands in the vain endeavor to secure admission!

As in most leper groups throughout the world, the majority of our patients are men, for the male sex seems definitely to be more susceptible to the disease than the female. We encourage all who can do so to work out in the open, for manual labor improves their general condition. We have asked the Persian government for grants of land that each leper family may cultivate and raise their vegetables, and thus secure more food and nourishment.

One of the problems which we have not yet solved is the care of the untainted children of lepers, the majority of whom are liable to contract the disease if they are not taken away from their parents. At first our lepers refused to allow their children to be taken away from them, but now as they realize the advantage of this separation they are

anxious to have them taken away. Whenever funds are available this will be done. Last year a leper widower, claiming that he was unable to provide food for his twelve-year-old untainted daughter, arranged for her marriage to another leper, twenty years older than she was. We found out about it just in time to rescue her from this horrible event, and by paying the groom-to-be the $12.00 which he had spent on her trouseau, we were able to have the engagement contract annulled.

The living conditions of the lepers have improved very much, but they still all suffer from not having enough to eat and not having sufficient warm clothing. We have asked the Persian government to give some assistance that would enable us to increase their food allowance, and provide some facilities for gardens. The chief of their newly reorganized Public Health Department inspected this leper work last fall, and expressed himself as very well satisfied with what was being done for the lepers, and admitted that the government had a direct responsibility toward these people, and promised that he would recommend that assistance be given.

The majority of the lepers are definitely improving under the treatment and each year finds three or four in whom we can find no trace of the disease, and who are allowed to return to their homes. We advise them to return every six months for examination to be sure there is no recurrence. In only one case so dismissed have we found recurrence. Most of the arrested cases that we dismiss do not wish to go as they find the living conditions in the leper community more pleasant than in their native villages. If their deformity is such that it would be difficult for them to earn their living or take a part in the community we usually allow them to stay in the leprasorium.

This has been a splendid cooperative project, unique in its internationalism, and it is probably the only place in the world where Christianity and Islam are cooperating. This work has been made possible by the generous annual grant of the American Mission to Lepers, an interdenominational organization supported by all the Protestant churches in America; these funds provided for many of the medicines used, as well as for general supplies such as syringes, gauze and other materials; also for transportation, and for such clothing and food as the funds permitted. The actual medical supervision has been done by one of the medical missionaries of the Meshed Station of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., and the helpers were all from the staff of the American Christian Hospital at Meshed. The British Empire Leprosy Relief Association has also been helpful and has supplied the "Alepol" the medicine which we now use for injections. The local Persian Anti-Leprosy Society has a definite part, of which mention has been made, and the endowment of

the Muhamadan Shrine of Imam Reza, in addition to providing the land for the leprasorium, furnishes the daily bread ration, gives a small sum monthly to each leper, and furnishes a certain amount of clothing, fuel, soap, oil and other necessities. Our relations with all these co-operating organizations has always been of the best.

Each week as the doctor examines the men and boy lepers, directing their treatment, Miss Reynolds, the evangelistic worker for women, holds a meeting for the leper women and children and teaches them knitting, and Christian hymns and the old Bible stories which have such wonderful messages. This hour each week is the one joy in the barren life of these unfortunate, illiterate women, and the Gospel story means much in their drab lives. These hoarse, untrained voices, coming from leprosy-scarred throats, produce a melody which you would find hard to recognize as "Praise God from Whom All Blessings Flow," but it comes from grateful hearts, and from patient souls, which are beautiful even though their bodies may be deformed.

In the days of Christ, the lepers were feared and despised by all but the Master, and through the centuries one finds that practically everything that has been done for lepers, has been started by the Christian church, and in most places is still being carried on by Christian workers. It is a definite way of showing the love of Christ, it is a decided opportunity for showing the Way of Salvation through Christ. There are still millions of lepers in the world, and all of us who are Christians have the opportunity and duty of caring for them in the name of Christ, their Saviour as well as ours.

A wrinkled old leper, blind in both eyes, hobbled out to the gate of the leper hostel to say goodbye to us as we left. "God grant you safety on your long journey," he said, "Your place will be empty, you have been our father and our mother, we have no one but God, and only God through you. In the name of Christ, do not forget us." Stretching out his arms, his fingerless stumps waved farewell, a message to us—a message to you; "In the name of Christ, do not forget us."

Bibliography

Persians at Work for Persia—World Dominion 6:9 Jan. 1929, page 29.

Treatment of Leprosy with 2 and 6 per cent Alepol Solutions. Leprosy Review—Vol. 1, No. 3, July, 1930, p. 12.

Leprosy no Longer a Living Death, 15th Ann. Report Am. Hospital—p. 33.

Seven Years Treatment of Leprosy in Persia. Medical Conference Teheran March, 1933.

Leprosy in Afghanistan. International Journal of Leprosy (to be published—accepted for publication).

The Presence and the Promises

By REV. J. C. MASSEE, D.D., LL.D.
Minister of Christ with the World for a Parish

Exodus 33:14

The central fact in the history of Israel as a nation was the fact of the presence of God. The consciousness of the nation was attuned to the living reality of His personal presence in their midst. It was His holy Person that provided the moral constitution of the national life. It was the holy presence of God that determined the moral character of their conduct in every possible human relationship. The nation was theocratic in character. God was its King. He occupied the throne, and literally lived among them, directing not alone the national life through its government agencies, but the personal life of its citizens. By the fact of the divine presence, everything in Israel's life was judged. Inhibitions and prohibitions accumulated from the consciousness of that presence. Such intimate matters as the use of money, the treatment of servants, the making of marriages, dealings with strangers, the payment of debts, the manner of worship, the topic of conversations, were determined by the daily, personal consciousness of God's presence. His presence lent a thrilling tonic to the very atmosphere in which men lived. They were always upon the tiptoe of spiritual expectancy. Any moment a prophet might speak with His voice, or a king decree His ordinance, or a priest find himself on behalf of the people in His presence. Every Israelitish maiden in the hour of her marriage was thrilled with the immortal expectancy of becoming the mother of the Messiah. Thus private, personal, public, political and religious life was all ordered by the divine realism of the Tent of Meeting. That tent in the midst of the people wrote in capitals the fact of personality and of personal presence in every page of Israel's history. The attitude of the people toward a personally present God was the determining fact.

Not only was that so, but it was designed to be so among God's people in all nations and all times, and it is designed to be so in the midst of His church and His kingdom, wherein dwell righteousness and peace and truth. Thus one day someone asked the Lord Jesus what was the greatest kind of commandment, what commandment was first in importance. To this He answered, the greatest kind of all commandments is, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength."

This then is to be the perpetual and supreme first consciousness of His people always, everywhere. God is now here, Let us walk before Him and be perfect; for the mandate of His presence is, I am holy, be ye also holy.

Let me persuade you once again today to give attention to the fact of the presence of God with you. For our God is not a non-resident deity. Nor is He an absentee landlord operating through imperfect agents, institutions, or laws. He has not wound up the clock and gone off to leave it to run down or wear out or to lose time or to find any other disorder. God is in the midst, He is now here. In Him we live and move and have our being. In the Person of the Holy Spirit He abides with us and in us. Our very bodies become His temples. And our lives must be daily fashioned after the pattern of His presence.

He Is a Revealing Presence

"The eyes of Jehovah are in every place, keeping watch." . . . There are no secrets in His presence. They are frequent burnings of heart and searchings of soul. There are sometimes all but irresistible impulses toward the vain effort to hide from His presence. How often are we afraid because we realize our nakedness as did that first guilty pair in the Garden. How often also are our futile schemes and plans robbed of their wisdom and glory by one submission to the test of His holy presence. Thus Isaiah, in his vain search for an adequate spiritual dynamic to make his social gospel program effective, finds its utter futility. But suddenly he discovers himself in the presence of the King high and lifted up, Whose glory fills the earth and provides at once a rebuke for mind's vain efforts and a promise of grace sufficient to accomplish that which is impossible to humanitarian and legislative movements on earth. There is no mirror for the human life comparable to the simple consciousness of God's presence. We all remember the story of the college lad, the walls of whose room were filled with pictures in the nude and of suggestive poses of actresses and sports, till by the wisdom of his mother, that marvelous head, Hoffman's "Boy Jesus," was placed among them. Suddenly, the incongruity of that association appeared, and one by one quickly all the crass and carnal pictures disappeared and the room was dominated by that one sublime and glorious Boy. I remember years ago to have been preaching in a country school house. In the midst of the message I was led to visualize the presence of Christ walking between the rows of seats, stopping by each desk as He moved down the aisles, and looking with that divine and all-piercing gaze into the writings of each heart. A young girl who sat at one of those desks suddenly began to sob, bowing her head upon her arms in uncontrolled grief. She sobbed on through the service, and at the last tremblingly said, "As you spoke,

He came and stood by my desk, and suddenly I saw my heart as He must read it, and I saw it blotted and stained and unsightly with many sins. I could not but weep." So may He in His goodness search out your soul today, and by His presence reveal to you the faults that afflict you and limit you, those faults that make you ineffective and unhappy as a workman and insufficient as a witness for Him. One miracle of mercy is that when by His presence He reveals you to yourself, He will reveal to you Himself, and His self is the healing of your self when your heart opens to receive Him.

His Is a Reminding Presence

But the presence of God is a reminding presence as well as a revealing presence. How often in the Old Testament scriptures does He command His people, "I am Jehovah thy God; walk thou before Me and be thou perfect." Thus to Abraham, He calls Himself El Shaddai, the God of the breasts, the God of all provision, from Whom life itself flowed and Who by His beneficent provision for life's need constantly reminded Abraham His friend of His presence with him in the wilderness, at the door of the tent, or on the way to Sodom. And to Jacob at Bethel, He suddenly reminds Jacob of the divine estimate of his life and sets in judgment his associates and the poor, paltry, carnal plan of life to which he had consented and to whose schemes he had committed himself in many a false and unworthy action. Thus to Joseph, prisoner in Potiphar's house in Egypt, he provides the divine restraint against sin and leaves on record the purposeful cry of a youth in a foreign land, to become the challenge to every pure-minded lad under difficult circumstances. To the voice of the temptress he replies, "How can I do this evil thing and sin against God." Moses meets Him in the burning bush in the backside of the wilderness, and is called out of his hiding and commissioned to a history-changing task; and equipped with a strength and wisdom and patience adequate to a labour of immeasurable value. Thus Joshua, facing the task which even Moses was not permitted to undertake, is encouraged of the Lord Jehovah to go forward in this confident assurance, "As I was with My servant Moses, so will I be with thee."

God has not left Himself without witness among us. Every day He provides new evidences of His presence and of His mercies. The very heavens remind us of Him, for they declare His glory. The shining glory of the sun by day; the pale, chaste face of the moon by night; the twinkling stars, sending their radiance from illimitable distance, tell us of One Whose word brought into being all things that are and Who by His presence in all things holds the universe to its ordered way. Thus Paul declares that God gives fruitful seasons according to the

promise that seed-time and harvest shall not fail. As the sparrows are fed, as the flowers are clothed, so even those of little faith should remind themselves that our Father knows what we have need of and has committed Himself to a promise that not one of His shall fall. It was a child upon a ship, beaten and broken by a terrible storm at sea, who lent her baby lips to the divine Master that He might remind the panic-stricken captain and passengers of His presence. Is not God upon the sea just the same as on the land? Isn't He in the storm just the same as in the calm? From the day when Noah, left alone in a depopulated world still suffering the shock of the tragic experiences of that flood-tide of God's wrath that washed a world clean of the unworthy presence of a sinful race, till this hour, God has set His rainbow in the sky, a reminder that never again will He visit the whole world with a flood to destroy its peoples. There is no gentler reminder of His presence than to behold a rainbow shining in its sevenfold refracted glory of perfect light, even in the midst of the storm. Some years ago, I had gone out for the first Sunday in September, to Keen, New Hampshire. On Saturday afternoon, a friend drove me around that beautiful drive to the north of the city. As we turned back toward the city some five miles away, we suddenly beheld a most perfect rainbow. To the west of us rain was falling, to the east of us the rainbow shone with all its seven colors standing distinctly out. One end of it rested in scintillating glory upon Mount Monadnoc fifteen miles away. The mountain itself was clothed in purple splendor. It was a royal sight. The rainbow arched its perfect bow above us in the heavens, and rested its other end in the clean-swept road just a quarter of a mile away from us. Instinctively we stopped the car, stepped out upon the roadway, uncovered our heads, and worshipped. We found ourselves saying with whispered breath, "Holy, holy, holy, Lord God Almighty! Heaven and earth are full of Thee! Heaven and earth are praising Thee, Lord God of Hosts!" And what we had done, others had done, for up and down the roadway other cars had stopped and other pilgrims on life's way had stepped out into the presence of the Eternal.

Will you not let me remind you today that He is here, this all-seeing, all-searching, all-providing One?

That is the promise of the divine Master as we go about His tasks: "Lo, I am with you all the days, even to the end of the age." And He has left this promise to us all: "I will never leave you nor forsake you," and, "If any man serve me, let him follow Me, and where I am there shall also My servant be: if any man serve Me, him will My Father honor."

His Is a Guiding Presence

In what is perhaps the most intimate and personal of the Psalms, God incorporates this promise to His people, "I will guide thee with Mine eye upon thee." What comfort lies in that word! How many testing experiences of life we are enabled to bear because of its fulfillment; through shadowed ways and dark experiences and hard conditions, just to know that His eye is upon us and that He cares as He watches over us! Through sunshine and shadow, through storm and stress, in the deep calm of eventide, by all the changing hardships experienced on the way along life's journey, we may rest in the assurance that we shall hear a voice beside us, saying, "This is the way, walk ye in it."

My first experience of a transatlantic liner has quickened my heart with faith for a quarter of a century. I stood with the engineer of the old "Celtic," down in that small room from which he operated his engines to drive the ship across the seas. He told me there that he had no means of knowing what was before him. Fifteen feet below the surface of the sea, he could only trust himself and his engines and his ship to the guidance of the man on the bridge who with chart and compass before him and with glasses in hand, had a view of the trackless deep and knew the way through it. By one word of direction flashed to the man below, the whole great ship with its freightage of human life was guided by a safe way. So to us on life's rough sea there is a divine promise, "I will guide thee with Mine eye." Life would be intolerable without that assurance. It is utterly incomprehensible that men of normal intelligence, limited and perplexed as they are by a thousand problems that daily arise, can live their lives through and never think of the wisdom and love combined that they might have to guide and direct them. And all in response to a simple faith that accepts the divine Son as one's personal Saviour and commits one's life to the guidance of the Holy Spirit Who ever takes the things of Christ and reveals them to us,

> "What more can He say, than to you He hath said—
> To you who for refuge to Jesus have fled.
>
> "E'en down to old age all My people shall prove
> My sovereign, eternal, unchangeable love."

What matters it if your way must be dark and if you can only see what lies before you through the prism of blinding tears if you may be assured of His guidance and that either He goes before you in the way or guides you therein with His all-seeing eye upon you.

One of my earliest remembered experiences is of an hour in which I stood in deepest childish grief by the grave of my favorite sister. The silver-haired old pastor standing there in an effort to comfort us who wept that day for our dead, told of a little lad who at the twilight hour one evening passed whistling into the gate of the cemetery and started through its shadows. A passing gentleman asked the lad if he were not afraid to go into the grave-yard in the dark. With bright face he answered, "No, sir, for the light you see on the other side is in the window of my home, and the grave-yard is my nearest way home." So, dear friends, any way is our nearest way home to the Father's house if He guides us in the way. Oh who would mind the journey if the way leads home?

His Is a Rewarding Presence

One day when Abraham was sorely pressed and perplexed, when life's tragic experiences gathered like a troop of hostile foes about him, when the curtains seemed to be about to lift upon inescapable tragedies and disasters, God suddenly whispered in His ear, "Abraham, I am thy exceeding great reward." When one remembers that for that whispered word Abraham had left home, and land, and friends, and had become a pilgrim toward a land the very location and the very name of which he did not know, only counting Him faithful Who had promised the reward of His presence, one can understand that in the promised reward of that divine presence, all compensations are embraced. There is plan for one's life, purpose behind one's labours, courage and strength for all possible duties, enabling under all burdens, adequate vision and inspiration for all aspirations, rest from all weariness, comfort in all sorrows, hope against every possible adversity, and the soaring wings of faith to scorn the miasmas of every lowland of doubt.

Said a father to his son about to leave home to venture out upon his own independent career, to undertake his own home building, the finding of his own friends and fortune, his own place and service in the multitude of his fellows—said his father to that son, "Count me among your resources." It is thus that God speaks to every child of faith. He is our Banner, our Counsellor; He is to us the Strength that girds, the Wisdom that guides, the Comfort that sustains, the Strength that reinforces, the Power that by His enabling becomes omnipotent to dare and to do. Thus Ezekiel is bold to say on behalf of God to the family of Zadok, "And they shall have an inheritance: **I am their inheritance, I am their possession.**" Even so has He recorded His promise to you and to me: "God is our refuge and strength, a very present help in trouble." How often did I hear my old father pray in the stately

dignity of that other and better day, "Thou art our frontward and our rearward, our sure support and our great sufficiency in every hour of need." Beloved, while the promises of God are left and the love of God in Christ Jesus is shed abroad in our hearts, nothing is denied and life flows on in full, rich, deep currents of blessing and satisfaction and accomplishment.

"My presence shall go with thee, and I will give thee rest."

God–Present in Person

By REV. J. C. MASSEE, D.D., LL.D.

Exodus 33:14, "My presence shall go with you."

The historic incident from which this text is taken is one of the most tragic in the history of God's people, Israel. They are assembled before Mount Sinai. They are only two months away from the great deliverance of the Exodus. The ten miracles performed in Egypt are fresh in their minds. Their feet have hardly left the dry land on which they passed through the waters of the Red Sea divided for them by their miracle-working God. The smitten rock has gushed with its refreshing waters to the slacking of their thirst. The manna from Heaven has fallen to supply them with food. They have been enabled to follow the pillar of cloud by day and the pillar of fire by night. Everything in their experience cried aloud of the presence and power and favor of Jehovah, their God. There is no excuse for their forgetting Him or disregarding Him or disobeying Him.

While they wait at the foot of Mount Sinai, Moses is called of God to come up into the Mount and receive the Ten Commandments. The mountain smokes with the presence of God, the lightnings flash and His voice speaks in the thunder. The people quake with terror.

And yet with dull hearts, with rebellious wills and a sinful disregard of every duty they forget the presence of God and turn aside to an idol worship. Aaron consents to make them golden calves, and all the people bow down to worship through these calves.

Moses returns to the camp, to find the people in the midst of an idolatrous orgy of pleasure. In anger and indignation he casts the two tables of the law upon the ground and breaks them to pieces. The wrath of God matches the anger of Moses, and he threatens the immediate destruction of a sinful, rebellious people.

Moses throws himself into the breach and prays, confessing the sin of the people and asking for mercy. In the midst of his prayer there is a startling stop. "Forgive thy people Israel who have greatly sinned, but if not. . . . " That prayer is not completed. It cannot be. There is nothing more that can be said. Certainly Moses could not promise that if forgiven his people would not sin again. They were forever sinning, stiff-necked and rebellious of heart, persistent in unbelief, forgetful of providences and powers and the presence of God. They seemed ever eager to turn to forbidden ways.

Nor could he finish the prayer with a promise that if forgiven they would not take the idols into their hearts. For that was exactly what they had done and would continue to do for a thousand years. The taste of the flesh-pots of Egypt and the taint of Egyptian bull worship had already seeped into their souls and left its sediment of rebellious idolatry. Knowing them as he did know them, he could make no promise for them, even as we, knowing ourselves for what we are, can make no pledge of fidelity or of integrity before God.

So Moses does the only possible thing; he throws himself into the breach. He stands before God with a plea, "If you cannot forgive these people, blot me out in their stead. Let my death make atonement for their sins." He thus becomes the great type of the atoning mediating Son of God, who by the substitution of Himself for the sinner makes peace between the sinner and God. It was thus that "God was in Christ reconciling the world unto Himself."

God grants the forgiveness of Israel and their restoration to His favor. He then commands Moses to lead them on in the appointed way.

A New Pledge Sought

But Moses cannot consent to undertake to lead these people without some further pledge from God. Forgiveness is not enough. There must be reinforcement in righteousness and encouragement for a deepening consciousness of sufficiency from God for the journey that lies before them. And so he stands to plead, "If thy presence go not with us, let us not go up hence."

The Promise Is Given

So God graciously promises, "My presence shall go with you." Long years afterward a Psalmist will sing, "Plenteous mercy with thee is found." God is full of loving-kindness and tender compassions. It is of that promise of God, therefore, that I speak today. Everything was involved in it, and everything embraced by it. From the moment in which God's presence was assured to His people, that presence became the test of their manner of living. Every deed, every relationship, every association was to be judged in the light of His presence. Laws, governing principles, institutions were all established upon the basic principle of their consonance with the character of the Holy God who lived within the midst of the people and who by miracle and signs manifested His presence. The supreme, personal, social and national consciousness of Israel was from that moment forward to be the consciousness of God, whose presence was the one supreme spiritual reality in their midst. Every fact of life must be weighed in the balances of His presence. There can never again be a compromise with sin nor consent to foreign alliances. No other wor-

ship than the worship of the only God can ever be tolerated, and no departure from that worship must ever be winked at.

His presence forevermore makes impossible a negative faith. The religion of Israel must be a vital, living, regnant experience, born out of the presence of God. His is the all-seeing eye, the all-searching Spirit, the all-prevailing authority. It was enough for Israel to know that God was in the midst to make them sensitive to sin, zealous for righteousness and true to the historic faith of their fathers.

Let us seek to apply some lessons to our own experience as we draw upon the resources of this experience of His ancient people.

God Is Now Here

Perhaps the greatest living reality for us, as for ancient Israel, is to be found in the fact that God is in the midst. It is true He is often ignored, His presence discounted, often forgotten. But nevertheless He walks in the midst of the congregation. His all-seeing eye searches us out. Our motives are known to Him, our secret sins are set in the light of His countenance. Our stubborn self-will provokes him to anger now as in ancient days, and obedience and faith invite His mercies and assure His favor.

The Presence of God Is a Token of His Forgiveness

For if His anger burns but a little, the sinner must perish on the way. When God consented to accompany Moses and Israel in the wilderness way, it was because His mercy had found a way to remove the barrier of their sins. You who listen today to this message may be well assured that if the peace of God and the consciousness of His presence and favor becomes an experience in your own soul, it is only so because your sins have been forgiven and your transgressions are all blotted out. One mightier than Moses has stood in the way for you. He has taken the penalty of your sins and broken its power and stopped its progress and removed its presence and yielded to God the possession of your faculties. How rich and blessed a truth this! There is forgiveness with the Lord, that He may be feared. An amazing sense of comfort comes in the assurance of this truth. The blotting out of past evil deeds, the putting away of sinful habits, the reconciliation of estranged hearts and minds and the free gift of eternal life indicate to us all that "the mercy of God endures forever." How careful we should be not to grieve Him by stubborn self-will, by persistent unbelief, by a refusal to recognize His presence and to conform our lives to that presence.

A Promise of Provision

But the presence of God among His people is also a promise of provision for all their need. While He walks in the midst, the refresh-

ing waters will still spring from the smitten rock, the manna of heaven will fall each day in full supply of all hunger. They will walk for forty years with shoes that do not wear out and clothing that does not need renewal. No good thing will the Lord withhold from them that fear Him.

In inviting you to trust Him, to seek His face and to assure your hearts of His presence, I am offering you what I believe to be the greatest of all blessings, the assurance that in all ways, material and spiritual, God, by His presence with you, will supply all your needs. It is to that intent that He invites you to cast all your burden upon the Lord. He cares for you. At the very heart of the Master's instruction about the Father's attitude to His people lies the injunction, "Be not anxious"; the same Heavenly Father who watches over the sparrows and takes account of the grasses of the field will care for you. He will clothe your body and feed your hunger and supply through the riches of His grace all the spiritual demands of your nature.

A good while ago, I heard the superintendent of a city rescue mission to which great numbers of people come in want and in distress to be tided over their emergencies or cared for because of their incompetences say that in all the experience of his mission not one single regenerated, twice-born man or woman had ever come in want of life's necessities. Not one of God's children had ever appeared to demand the provision of physical necessity for the essential needs of life. He not only made this statement, but declared that it could be verified and would be substantiated as a testimony by all mission superintendents of the land. How striking a testimony it is! How far it carries! Our wants are His concern. He invites your trust. "Commit thy ways unto the Lord, trust also in Him with all thy heart, and He will bring it to pass." You are not asked to trust a far-off God for a far-off time and a salvation that is effective only beyond the grave. But now and here you may rest yourself and your needs all upon Him. He cares; He will provide. That is a part of the essential faith of Christ to which you are invited in the Gospel message.

Assurance of Comfort

Also, the presence of God brings an assurance of comfort. The world is filled with troubled hearts; the man out of work, the one who struggles daily to make ends meet, who lives in the presence of constant anxiety concerning circumstances and conditions beyond his control; men who stagger under burdens too heavy for their shoulders; those to whom sorrows of death and the griefs of separation come, turning daylight into darkness and leaving them to grope their unseeing way by faith through the dismal shadows of inexplicable human experiences.

I know no word in the Scripture more precious than that which is written in the first verses of the first chapter of II Corinthians, "Blessed be the God the Father of our Lord Jesus Christ, the father of mercies, the God of all comfort, who comforteth us in all our afflictions, in order that we may comfort others with the comfort wherewith we have been comforted." Who would dare to undertake life's disappointments and disillusionments apart from the comforting and comfortable assurance that the darkness round about us is light to our Father and that it is His providence and promise to make all things work together for good to them who love the Lord and are called according to His purpose. If the Divine presence were needed for nothing else, surely here is an essential necessity for every soul. What other hand can wipe away our all too frequent tears, what other voice than His can bring needed courage to our souls in the face of life's perplexing problems and persistent dangers? What other comfort can compare with the assurance of the presence of the Great Companion, unseen though He may be, yet realizable always?

An eminent minister relates an experience in his own home which well illustrates the meaning of the presence of God when once that presence has become a definite assurance of faith in the heart of any child of God. In the darkness of midnight, the minister's little boy awoke with fright of the dark. Three times he besought his father for permission to leave his bed and come into his father's bed. Three times he was refused. The father had had a hard day; the morrow was to be harder. He felt that he must have the rest and complete relaxation which he could not have with a child crowding into his bed. After the third refusal, the little fellow, with trembling voice, begged one other favor. He said, "Father, just tell me this: Is your face turned this way?" And when the father had given him the assurance that his face was turned toward him in the dark, then in quietness and confidence the lad fell asleep, to awake only with the coming of the dawn, in which he should find "though weeping endures for a night, joy comes with the morning." Even so God gives to all His children the assurance that our Father's face is turned our way. He watches over us. He hears our cry. He knows our need. He shares our experiences. He walks with us.

The Presence of God Is an Assurance of Home for Us

There is a remarkable statement in Deuteronomy about Exodus. In Deut. 6:23 it is written, "He brought us out that He might bring us in." He who sees the end from the beginning has spanned all the dangers and all the way. "He who has begun a good work in us will complete it until the day of Jesus Christ." Thank God, He did not

launch us upon the way of life and leave us to struggle on in the way, to face its dangers, to fall before its difficulties, to wander lost in the way and miss at last the Heavenly way. The Master is whispering today to you, "If you will believe in me and commit your ways to me, lo I am with you all the days, even unto the end of the world." "I will never leave you nor forsake you." "I will come unto you." "I will be your God and you shall be my people." "I will walk in thee and dwell in thee." It is thus that Christ Jesus on behalf of the Eternal Father exhorts you and me, "Let not your heart be troubled. You believe in God, believe also in me. In my father's house are many abiding places. If it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again and will receive you unto myself."

The way may seem long, lions may appear before us in the way, impassable seas, desert ways may all wait with their terrors, but through them all the unfailing presence is here to fortify your faith and encourage your heart and give assurance that when the journey is ended it will end for you in the Father's home, in the house not made with hands, eternal in the heavens. He has not brought us out to let us perish by the way. "Oh, who would mind the journey if the way leads home?" The rewards of Christ are with Him, even as the secrets of the Lord are with those who fear Him.

What more can be said to encourage your faith in God? His holy presence the test of your life and the proof of your sin. A living presence of which you may be personally conscious today in the assurance that His presence is the token of your forgiveness and that it bears the provision of all your need, the assurance of comfort under your burden of sorrow or load of labor, and in the final and full assurance that however difficult the pathway of life for you may be, it leads home at last to the unbroken family of God in the celestial city.

There is one other word that needs to be spoken. That gracious presence, healing, comforting, keeping, caring, may be missed. There were some in Israel who missed His presence. There are some of you who have not heard His stately steppings nor the gentle sound of the still small voice. He has brought healing of soul to some, comfort of heart to many. He has spoken in stern rebuke of sin to others. The distressed have been established in faith, the timid have been encouraged to confidence, the lost have been guided into the way of life eternal. And yet some of you seem to have had no stirrings of heart, no sense of a Divine presence, no realization of Him.

I have heard that once, in the first visit of the eminent orthopedic specialist of Vienna, Dr. Lorenz, to this country, he spent two weeks in a western city. Going for a day, but liking the city so well he re-

mained for two weeks. His room at the hotel was thronged every hour of the day with those who came to experience the magic of His healing touch. In that city was a mother of a little girl who had a crippled limb. Knowing no means by which she could approach the eminent physician, she lived in daily, hourly prayer that God would open the way somehow for her little girl to have access to the great specialist.

It was the habit of Dr. Lorenz to walk for an hour at midday somewhere in the city to get a bit of rest from the unceasing labors and the many demands upon time and strength. One day, leaving his hotel and observing that the skies were overcast with clouds, he left instructions that if it should rain his carriage should follow him out a certain street.

He had walked a good many blocks when the rain began to fall. He was passing a home on the porch of which a woman was hastily turning up the chairs lest they should become wet with the rain. He turned into the gate, stepped up on the porch, lifted his hat and graciously asked if he might remain while the rain fell. The woman turned up the last chair, simply said, "It is all right," walked into her house and closed the door.

Inside, the little crippled girl, in great eagerness, asked who it was on the porch, to which the mother said, "Just some stranger. We are not concerned with him." While the rain fell for a quarter of an hour the stranger tarried upon the porch. Two or three times the girl, anxious, disturbed, begged the mother to go out and see who it was and to offer him some further courtesy. The mother's only answer was that she could not be bothered with every passing stranger.

Then the carriage came, the horses stopped before the gate and the great specialist went down the steps, through the gate and stepped into the carriage. Urged by the child's entreaties, the mother at last went to the door, just in time to see him drive away. She turned back into the room and tried to comfort the child with a new assurance that the stranger had been someone in whom they had no interest, but the child's distress remained. When the morning newspapers came, the mother's distress far exceeded that of the child, for newspaper reporters had followed Dr. Lorenz, they had seen him enter this porch, they had seen the woman leave him standing while she closed the door, and they told it in thrilling story detail, giving the number of the house and the street. And then the mother knew that God had brought to her very door the answer to her prayer and she had not even known that healing and blessing and satisfying answers from God were all within the touch of her hand.

It may be even so with you. This great physician now is here, the sympathizing Jesus. He is so near that you can put out your hand

to touch Him, so near that if you listen you can hear the still small voice whisper peace to your soul. So that if you will lift your hand of faith He will join you for all life's journey that lies before you. But you may miss Him, near as He is. It is said He went into one city but could do no mighty works there because of their unbelief. He passed through the streets of Capernaum, only to be rejected. His own city Nazareth sought to destroy Him. Many times He came unto His own and His own received Him not. Oh, may it not be so with you today. He is so tenderly near, He is so blessedly near, He is so wondrously patient. Yield to His presence, trust His mercy, and you will find in Him eternal life and the fathomless wealth of God for all the years of time and eternity.

The Presence of God and Courage

By REV. J. C. MASSEE, D.D., LL.D.

Joshua 1:5—"As I was with Moses, so I will be with thee; I will not fail thee nor forsake thee."

The history of any man is determined largely by his antecedents. Joshua, who is to build an empire, begins his leadership of the nation with the promise of the presence of God Who had made effective the labours of Moses in delivering the nation from slavery.

The history of a people is read more often in its underlying causes than in its surface events. If Joshua is to succeed in settling a nation in the Promised Land, it will be because of the presence of God with him as He had been with Moses. I am asking you to fix that fact in your minds in order that we may look backward upon those tremendous events involved in the birth of a nation.

Four things are essential to the existence and successful functioning of any national life. They are: a man, a movement, a miracle, and a monument. But all these fail apart from the presence of God. The man apart from God is nothing. The movement apart from God will inevitably prove an abortion. The miracle without the Presence degenerates into a mere phantasm of superstitution, and the monuments into idolatrous shrines. The presence of God is therefore the sine qua non in every event of those tragic forty years of the exodus. A brief glimpse into that history will indicate the significance of this fact.

The Man

Even a casual reading of the history of Moses will indicate the significance of the divine presence in His life. His birth and the preservation of His life against the mandate of the Pharaoh was clearly providential. His rearing and training at the center of governmental activities as well as in the highest school of Egyptian learning was nothing less than a definitely ordained preparation for the administration of the great task committed to him in the exodus. But as soon as his labours began, the miracle presence assumes overwhelming and predominant proportions. It is in that presence that he finds himself and his task in the wilderness when he turns aside to see the strange sight of the bush which burned but which was not consumed. God spoke to him out of the bush. From that moment, his every act seems

to have been taken consciously in the presence and under the guidance of Jehovah God. It is in that presence, unseen to Pharaoh but mightily real to Moses, that he stands before the King of Egypt, demanding of him that he shall "Let my people go." It is in the consciousness of that presence that he stands unterrified before the unbridged waters of the Red Sea, with mountains rising on either hand and an enraged Egypt closing in from behind. His only word is, "Stand still, and see the salvation of the Lord." In the wilderness way, whether it be calling down manna from heaven, smiting the rock to open the gushing spring of water, meeting the rebellious and seditious assaults of his enemies, or obtaining the tables of the Law from the smoking summit of Sinai, there goes forth from the life of this man a radiance that can come from nothing else than a first-hand, vital realization that he lives in the presence of God and holds communion with Him. Perhaps it is in that consciousness that the significance of his equipment lies. He begins his career with nothing but a rod. He yields even that, and receives it again with a commission from the invisible Presence, and works miracles with it from the beginning to the end of his career. And at the end of his race, he finds that he has nothing left in his hand but that with which he began. In other words, it was not his equipment nor his personality, nor any powers of organization or administration that gave success to the mighty venture. That success lay in the conscious, constant, and realizable presence of God. It is even so with other men. In vain do they build a life who build it without God. And every life lived in the consciousness of His presence and with the purpose of His approval, has, whatever it seems, a successful issue.

The Movement

The movement of Israel out of Egypt has been often claimed as simply a social revolt of an oppressed people against their political and economic masters. Let us grant that it was that, yet it was far more. That movement was linked to certain covenant promises made by the Eternal God to Abram, who was commanded to walk before Him and be perfect. It had to do with an oath taken to Joseph, that his body should not be buried in Egypt but should be borne out of Egypt to the land of Israel's inheritance. And the faith of Joseph lay not in the competency of a people but in the presence of God. "Happy is that people whose God is the Lord." The nation went out willingly from the comforts of Goshen to the rigours of the wilderness way in the search for the security of the Promised Land, only upon the assurance of the presence of One Whose promise was to give them cities they had not builded, vineyards they had not planted, and a security and stability which they could not acquire. The movement of the exodus is unthinkable apart from the miracle-working and manifest presence

of God. At every turn of the way, at every crisis, at every new development, God appears. Whether in the dividing of the waters of the Sea, or in the raining of His manna from heaven, or the giving of the Law from the midst of the thunderings and lightnings of Sinai, or in the discipline of the quails and the serpents, or in the perpetual warfare decreed against Amalek, this is the great thing in all the history—that the people heard the voice of God speak out of the midst of the fire, and that God essayed to go and take a nation from the midst of another nation by trials, by signs, and by wonders; by war and by a mighty hand; by an outstretched arm and by great terrors. These were the workings of Jehovah in the midst of His people, and they were the explanations of the successful issue of that mighty, history-making, world-famous movement.

The Miracles

Of course the miracles were His. How great a series of signs and wonders were wrought by His hand: the passover, and the deliverance of Israel from the sword of the angel of death; the manna provided afresh each day in the wilderness; the Rock which followed them in the way—that Rock which was Christ, from Whom they drank the life-giving and life-sustaining water; the law that has endured not alone the flight of time and the progress of governments, but has itself become the foundation of all moral integrity both in individual and social life for all the nations of the earth. These miracles stand out as the markings on the highway of a nation's progressive life, but they stand out also as the turning points of human thought and the development of moral integrity in social consciousness. Their influence upon human conduct and human character outside as well as within the national Israel can be explained on no other ground than that God was present in them.

No nation is rich and no nation is established permanently until it has imbedded in its consciousness and preserved in its affections, the names of great men, movements of a manifest destiny under the guidance of God, and miracles about which it centres its memories of great achievements and the successful issue of great crises. Every great people has cherished its heroes, its epoch-making movements, and its wonderful experiences in which it has found the proof of the presence of God and His approval of the national ideal of the national achievements.

The Monuments

The monuments are nothing more or less than the incorporation into ritual or ceremonial or shrine or holiday, of those events that have

made history, and stand out as the crucial hours of the crisis experience of the nation's developing life. The men, the things, the days, the events celebrated in a national holiday of any nation are to them the monuments and memorials of the great hours in which God manifested Himself in the midst of His people.

An interpretation by an application.

It is in the light of these facts that I present one event which will indicate the certainty and the significance of what has been said. Let us go back to that hour in which Moses receives from God his commission to impersonate in himself the movement which should in turn embody the miracles and erect the monuments of a nation's life. Moses disclaims any equipment for so great a task. He protests that he has no eloquence of speech. He is himself a fugitive from the very nation to which he must go as an ambasssador. He has no prestige, no financial or military equipment, no training in his experience of the past forty years for the task assigned him. In the light of the tremendous task and its successful issue and of the racial, national and social problems involved, it seems an almost incredible thing that the only requirement God made of Moses by way of equipment was that he should surrender what he had.

And what did he have? Only a rod, or—as we would say—a walking stick, probably cut from some bush of chaparral in the wilderness. When God had heard all his excuses for not undertaking the service indicated, He looked him over, and said, "Moses, what is that in your hand?" to which Moses replied, "A rod." And God said to him, "Cast it on the ground." He did so; and then stood before God with nothing in his hand, but with the commission unchanged.

The rod which he had surrendered, suddenly, under the miracle-working power of God, turned into a serpent, and Moses was commanded to take it up by the tail. When he had done so, the serpent turned again into a rod and became at once the sign of his authority and the wand of his own miracle-working power.

Parenthetically, in passing, I would suggest to my brethren of the ministry, that if they can recapture from Moses this miracle, they will need no further advertisement of their ministry. Any man who can walk down the street of a modern city and first convert a walking stick into a snake and then the snake into a walking stick, will get his crowd, command his hearing, and obtain all needed publicity. It is just as simple as that. You will need no other tricks nor stunts, no exaggerations and spectacular settings. Just secure the presence of the God Who wrought that miracle for Moses, give Him what you have, and let Him have His way with it, and there will be no trouble about an open door and a permanent opportunity to be seen and heard.

What Is that in Thine Hand?

The rod which Moses gave to God and God gave back to him was the only equipment Moses had or needed for the greatest task ever undertaken by any one individual in the history of the world. It was with that rod that he divided the waters of the Red Sea. With it he smote the rock in the wilderness, and brought forth water for the famishing peoples. With it, he disobeyed the Lord and lost his opportunity of entering Canaan. He walked all the wilderness way through for forty years, leading a stiff-necked, stubborn people through one crisis after another, and brought them at last to the gate of entrance into the Promised Land, with no equipment but his famous rod. And at the last, when he came to die and was called of God up the lonely heights of Nebo there to surrender at once his commission and his life, all that he was permitted to bring with him was the rod with which he had started his career, his journey, and his labours. Not a memorial of a grateful nation, not a degree or title from any learned society, not one treasure accumulated in the forty years of public office, no proof of his labours or his greatness, attended him on his last, lonely journey to the lonely grave except the rod. All that God would permit him to have in the hour of final reckoning was the thing which in the beginning he had committed to God and had received from God. I wonder if any of us have wisdom enough to appropriate that fact. When all is said and done, the only permanent thing is that which we have given to God and God has given back to us, and we have faithfully used for Him in life's labours. It is at once an appalling thought and a thought of tremendous comfort and inspiration. Suppose you hear Him asking this morning of you in your place and under your circumstances as He calls you to holy living, to Christian testimony, to the serving of your generation in the name of your Christ, "What is that in thine hand?"—Can you, do you, dare to face the crisis of your opportunity and your responsibility and undertake the untried way and the intolerable burdens that lie before you, with nothing save the rod in your hand?

There are abundant illustrations to support the wisdom of Moses and the faithfulness of God in such an undertaking.

You may remember that once in the later history of Israel there was an occasion when the giant Goliath defied the armies of the Living God, and all the soldiers of Israel fled in terror from his presence. But a shepherd boy came down to see the battle and to bear a message to his soldier brothers. He heard the defiance of the giant, and his heart burned with indignation and a yearning to remedy the intolerable situation. And then quietly God said to him, "David, what is that in thine hand?" And David said, "Just a sling." And God said, "Give it to

me;" and when he had surrendered it, God put it back into his hand, and said, "Go down now and face this giant; and remember, I am present." On the way, the king in his royal wisdom offered David his own regal equipment for war, but the youthful warrior put it aside and went down to meet the giant with nothing but the sling whose ownership and possession he had exchanged with God. But the giant went down before the youth, and the name of Jehovah was exalted in the midst of a triumphant army.

Again to that same lad, God came with His question, "What is that in thine hand?" and David found a poem which he gave to God, along with the gift to write it. And God gave him back the poem and the gift, and he just went on writing those poems in the hours of his quiet meditation under the starlit Syrian sky or in the first blush of the morning's freshness as he shook the dew from his locks and led his sheep forth for their pasturage. But somehow God took again those poems and recorded them under an imprimatur of His own which we call Inspiration, and made them the treasure of all succeeding generations. Why, He wrote into those poems which we call Psalms, written by the shepherd lad who became king, your experiences and mine—our aspirations and hopes and fears, our sorrows and comforts, our faith and disappointments, our defeats and victories, until at the last, when David was dead and God would write his epitaph, He simply wrote, "David, having served his generation, fell asleep." Even you might write a poem or compose a bit of music, as David went on to do, and set to it some psalm of another's writing, to make for yourself an immortal name, and for a world, a continual stream of blessing. It is not for me to judge, nor can you measure, the value of what you have. I only exhort you to give it to God, and when He gives it back to you, sanctioned by His touch, use it where you are today and He will both bless it and make you and it a blessing.

There was a woman to whom God came with this question, "Dorcas, what is that in thine hand?" And she answered, "Just a needle and a bit of thread." And God said to her, "Give it to me;" and Dorcas put into the hand of her Lord, the needle and the bit of thread, and He gave it back to her, and said, "Sew." And she made little garments for the poor children, and wove into every seam thoughts of love, and spoke, I am sure, with every gift a message of Gospel faith and hope. After a while, when the cruellest enemy of all, which we call Death, laid his hand upon her precious life, God spoke sternly to him, and said, "Take thine hand away from my servant." And we find that the only woman God ever called back from the dead was made worthy of so great a resurrection by her use of the needle and the thread which she had given to God. It may be that some poor,

timid seamstress, hidden away in a back room somewhere, sewing for God, will hear my word or read it, and find encouragement to carry on. May God grant it so.

One day there were five thousand hungry men and a host of women and children far away from market or food supply, and some friends of our Lord became anxious and besought Him to send them away before the shadows of evening fell, that they might scatter everywhere and buy food for themselves.

But the Master said, "You yourselves give them to eat." But there was nought in their hands. It was at this juncture that a lad proffered his lunch—five loaves and two fishes. And the Master, who was present, took the lad's offering and broke it into pieces, and called upon His disciples to distribute it. And the hungry multitude were fed to repletion, and twelve basketsful of fragments were gathered up—enough for the boy to carry home with him and last his entire family throughout the period of the depression. And thus, by this lad's gift, was organized one of the first, if not the first, relief committee ever established in the presence of human suffering. Surely it would not have been done but for the presence of that Master Whose touch always works miracles and Whose love always finds an occasion.

Long years later, He came to a woman in England, and whispered quietly into her ear, "Florence, what is that in thine hand?" And Florence Nightingale said, "I have a voice." And the Lord said, "Will you give it to Me?" And Florence Nightingale gave her voice to that miracle touch of the divine Master, and when she received it back, there came with it a commission: "Down in the Crimea are soldiers suffering from loneliness, and wounds, and fevers, and sickness. Take this voice I have given back to you; go down, and sing to them." And Florence Nightingale went to the Crimea, and sang heart and hope into multitudes of weary, discouraged and despairing men. And as she lifted her voice over those death-strewn battlefields, she started the movement of those forces which later Clara Barton organized into what we know as the Red Cross Society which belts the world with its beneficent service on behalf of the poor, the needy and all the victims of diastrous circumstance.

Once He came to a woman, and when Frances Willard had heard His voice, she gladly gave into His keeping her chair at the college in North Western and the white ribbon she wore on her blouse that day, and taking it again from His miracle touch, she went up and down this great land of ours, proclaiming a single standard of social purity and a pure heart of Christian faith. She became the feminine Sir Gallahad to call the nation to arms against a cruel wrong and a national foe entrenched under the license of governmental approval.

Today in the rotunda of the Capitol at Washington, the statues of our great ones command our attention. None of these commands more attention or makes greater appeal to the reverence and honour due great names and great achievements than that of Frances Willard, whose bow of white ribbon became the symbol of the Women's Christian Temperance Union, whose agitations against the crime and the crimes of the liquor business will never cease till this nation is finally delivered from the curse and its inheritances.

So I come back at the end to ask you that question which God asked Moses. You may be a man without a commission. There may be no movement of social or political proportions involved in your life. You may never aspire to, nor be permitted, to work a miracle, and may never have to concern yourself with the erection of a monument to mark any crisis or event of greatness. But for yourself, your day and your opportunity, there is a call from God to worthy living and to the fellowship of that service that sets forward the Kingdom of God in the earth. Are you willing to render that service? I tell you frankly you need no equipment but the rod you have in your hand, and you can have no better equipment than the thing you have if you are willing to surrender it to Him and take it again, to go forth to serve in His name and in confident assurance of His abiding presence.

Missing the Presence

By REV. J. C. MASSEE, D.D., LL.D.

Text: John 1:11-12, "He came unto His own, and they that were His own received Him not. But as many as received Him, to them gave He power to become the children of God."

Without doubt, the most blessed of divine promises is that which guarantees to men of faith the presence of God with them as a daily experience. The great saints and the great mystics of the world have been those who have lived in the daily consciousness of the divine presence.

Those promises in the Bible which guarantee the presence of God with His people are its most precious and highly treasured promises.

To miss the presence of God in one's life is the supreme tragedy of all tragedies. The first man who came under the curse of sin found the bitterness of his soul in the conscious realization that sin had driven him out from the presence of God. And the first cry of utter despair the record of which we have on the inspired pages is that of Cain, for Cain said unto Jehovah, "My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid, and I shall be a fugitive and a wanderer on the face of the earth."

To fear the presence of Jehovah is the supreme terror. It was that fear of His presence which drove the first pair to hide themselves in their nakedness "from the presence of Jehovah God amongst the trees of the garden." It was the terror of that holy presence that led Jacob to cry out at the foot of the ladder of vision, "How dreadful is this place. This is none other than the house of God, and this is the gate of heaven." But to seek God's presence is the divinest wisdom. This is in accord with Isa. 55:6, "Seek ye the Lord while He may be found; call ye upon Him while He is near."

To know the presence of God is the supremest possible joy. For well does David write in Psalm 16:1, "In thy presence is fulness of joy forevermore." Few lives in the history of the Christian Church have left a richer fragrance and heritage of blessing than that of Brother Lawrence, whose one secret of holy living was that he practiced the presence of God. Desire for the presence of God in one's life is the intensest of all human heart yearnings. In the penitential psalm, the royal sinner, in the consciousness of life's utter impoverish-

ment without that holy presence, cries, "Cast me not away from thy presence, and take not thy Holy Spirit from me."

Said a man who had once known the Lord and experienced the joy of fellowship with Him but who had turned aside to forbidden paths and had surfeited his heart with the things of his world, "No man who has ever known the Lord ever loses the hunger for God in his heart. He carries in his heart a more constant and poignant hunger for God than ever any hobo carried in his body for bread."

To be fit for the presence of God is the supreme achievement. It requires the combined efficacy of Calvary and Pentecost, for the sinner must have his sins removed and he must receive the gift of the new spirit, the new nature. The old record of disobedience must be annulled and the old nature loving sin must be changed into a new heart and a new life of a new creation in Christ Jesus.

In spite of all these considerations, the attitude of men toward God has generally been one of constant though inexplicable neglect.

Response to the Presence

The greatest spiritual stupidity known within the history of the human race is that moral blindness which led Israel to reject its Savior when He came to them. Though He walked in their midst, performed miracles of mercy, taught them the love of the Father and revealed in His own person the amazing glory of God, all the answer they could make seemed to have been an answer of utter repudiation, culminating in the crucifixion on Calvary. Four words may be used to describe the attitude of those who live under the shadow of His presence as well as most of us to whom His Gospel is preached today. That attitude is described by the word "presumption." Some who walked with Him took Him for granted, some remained in willful ignorance of His presence, shutting their eyes to every evidence of His deity. Some were stupidly indifferent. What interest had they in the presence of the Son of God while their own lusts clamored for indulgence. There were some then, even as now, who were actively hostile to Him, and, like the citizens of Gadara, were only concerned to have him depart from their borders.

What more terrible indictment could be written against humanity than the simple statement of this text, "He came unto His own, and they that were His own received Him not?" I am presenting to you here an effort to answer the question, "What if God should withdraw His presence from the midst of men?" Surely we have provoked Him to a wrath that would justify Him in such withdrawal. Equally certain is it that He has warned us of the possibility of such a withdrawal. Three times in the first chapter of Romans it is recorded of some that

God gave them up. These were those who exchanged the truth of God for a lie; and those who exercised themselves in the indulgence of vile passions and unseemly relationships; and those who refused to have God in their knowledge. From these attitudes toward God develop an orgie of shameful indulgences of men whose hearts were given up to lust, whose bodies were dishonored, whose habits became debased, depraved and disreputable, who were "filled with all unrighteousness, wickedness, covetousness, maliciousness; with envy, murder, strife, deceit, malignity; who were whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, unmerciful." The prospect of such a withdrawal of God's presence from us is too terrible to contemplate for any other purpose than the warnings of love, the perseverance of mercy and the promptings of an infinite and compassionate goodness.

Presumption

There are men who travel life through presuming upon the presence of God as their rightful inheritance and their unrealized experience. You know the story of Luke 2:44. Mary has taken Jesus to Jerusalem. On the return journey at the end of the first day, she realizes His absence. But it is significantly written, "Supposing Him to be in the company, they went a day's journey; and they sought for Him among their kinsfolk and acquaintance." They had just taken for granted that He was there, and they had not concerned themselves to be sure. I say to you that Jesus will not be taken for granted. God will not permit you to presume upon His presence, and, like Mary, if you find Him you must return to the place where you left Him. For Mary had to leave her kinfolk in the midst of whom she had sought in vain for this Son of God and go all the way back to Jerusalem, where she had left Him. There was no other way to recover His presence. It had been utter folly to proceed without Him in the anticipation that somehow He would rejoin them. There must be a definite return to put themselves in touch with Him. To take Christ for granted is always to lose Him.

How is it with you? Are you daily, constantly conscious of His presence? Or is it not rather true that you are presuming upon that presence? You go to church. You hear the minister preach. You are sympathetic in your attitude to what the church is and is doing. You come from a Christian home. It may be that you even once joined the church. You are moral. You believe in God. Surely Christ is with you.

But how long has it been since you have heard His voice? When

last did you hold sweet communion with Him? Where and when did you submit your life to the testing of His presence? How long since you gave heed to His warnings against your sin, your self-indulgence, your worldly practices and associations? Did you give heed to Him and consult His presence when you married an unbeliever or entered into partnership with a non-Christian? Are your pleasures and businesses based upon conformity to His presence? Have you stopped to bring yourself into agreement with Him? Remember that two cannot walk together except they be agreed.

Or perhaps you have sinned and you have rather assumed that that made no difference, that in spite of your sin for which you have made no adequate repentance and no confession at all this Holy One will continue to walk with you and bless you. You are deceiving yourself, you are utterly deluded. Christ will occupy no divided throne; He will share no polluted life. "If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth."

The fellowship with God is a fellowship of light and life and love, and there can be no variation from that standard of holy communion.

You will doubtless recall how Sampson presumed upon that divine presence. He played with the secret of the Lord. He made frivolous sport of the sanctity of his holy inheritance. Step by step, with the evil companions of his lust, he drew nearer and ever nearer to the betrayal of His Lord. Then, himself betrayed, he said, "I will go out as at other times and shake myself free," expecting to use the strength God had given him in the exercise of his old prowess and prerogative of defiance to his enemies and the enemies of God. "But he knew not that Jehovah had departed from him."

If God should withdraw Himself from you, you would be left defenseless before your enemies, whether they be enemies of body or spirit. You would be helpless before those powers of evil that break down your force of moral resistance and deliver you captive to the will of the Devil.

Grieve not the Spirit of God lest this most terrible of all experiences should become a reality in your life.

No Exposure of Sins

Should God withdraw His presence from you, there would be no exposure of sin to your conscience. Perhaps you think that would be great relief if you could have your conscience seared, never again to hear its voice of protest. If you could be sure that you would never face again shame for wrong-doing, the consciousness of guilt in relation to God or your fellow men, you may think that you were supremely blessed. But no greater sorrow or loss could ever come to you than that which would leave you without the exposure to yourself of the

sin which separates you from God and necessitates for you the ultimate banishment from His presence. The wisest prayer you could pray today would be a prayer for conviction of sin, if you have no such conviction.

A woman who once frivolously promised a minister to pray this prayer, "Lord, show me myself" continued that prayer until God took her more seriously than she took herself. He answered the prayer, and she suddenly saw herself in the blackness of sin and in the bondage of Satan. She then cried, "Lord, show me no more of myself, but show me thyself." Again God answered, with the forgiveness of sins. She found Him merciful and compassionate and forbearing. She discovered that He had provided for the redemption of her soul and the forgiveness of her sins and the quickening of her life, so that out of the quickening of her life, so that out of the exposure of her sinful self she found her Savior and great peace and joy in Him.

Jesus once said to His enemies, the Pharisees, "If I had not come you would have had no sin." Only the stupid or the souls abandoned of God live with no consciousness of guilt within themselves. The greatest of saints have been those most sensitive to their own unworthiness. The light of His presence exposed them to themselves and showed their sins in the light of His countenance.

How grateful we ought to be to God for His holy presence in which we are made to realize our wickedness, unworthiness and inefficiency. Pray with all your soul that God will neither abandon you nor leave you alone.

I once saw a man who had by mistake taken an over-dose of morphine. The mistake was discovered by his friend when already he had begun to fall under its sleep-producing power. A physician was called, and every effort was made to rouse him and to preserve his life. All they did seemed to be cruel to an onlooker who did not know the reason for it. They slapped his face, they whipped him with cold, wet towels, they forced upon him unwilling draughts of hot, strong coffee. They remained deaf to his piteous pleas just to be let alone. I can hear him yet pleading, "Oh, please just let me sleep for a minute; just let me alone; have mercy on me." But if he had slept for a minute he never would have waked up in this world. Had he been let alone, it would have meant that he must be locked forever in the tomb. The pitifulness of his appeal for goodness was a cry for the greatest of all cruelty that his friends could have visited upon him. Had they left him alone he would have died in the grip of that terrible error and under the power of that fearful drug.

Men seem to think that the Spirit of God arousing them to a consciousness of sin is being harsh, and that God's presence is a fearful presence because it reveals sin and reproves sin and rebukes the sinner.

You seem to think that your friends who would arouse your conscience to reproof and rebuke are not your friends but your enemies. Count it not so. Thank God for that presence that will never let you be at ease in sin and will never let you go blindly forward unrebuked. It is the guidance of God that leads to repentance.

No Restraint of Satan

In the 12th chapter of Revelation there is a fearful description of the day when Satan shall be cast into the earth out of heaven. He is the deceiver of the whole earth. "Woe for the earth and for the sea; because the Devil is gone down unto you, having great wrath, knowing that he hath but a short time." In II Thessalonians the second chapter the promise is given that when the Lord Jesus comes again He will destroy the man of sin by the breath of His mouth and bring him to naught by the manifestation of His coming. "Whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved."

Our supreme blessing in this hour is that we now know "that he restraineth to the end, that He may be revealed in His own season. For the mystery of lawlessness does already work; only there is one (the Holy Spirit) that restraineth now, until he be taken out of the way." It would be an inexpressibly fearful doom to be left to the unrestrained heat and power of Satan let loose in the world.

Dante's Inferno is an awful picture of men in the grip of appetites which satiate but never satisfy. Every promise of the Devil for satisfaction has been a disappointing promise, unfulfilled. Lust is rampant, desire is militant, the urge of sensual appetites is constant. But there is no peace and no satisfying. The thirst is never slacked by the waters of indulgence. The hunger for food is never satisfied at the tables of desire. Satan may fully inflame the imagination, arouse the desire, weaken the will, debase the judgment, but he can never bring peace to the heart nor satisfaction to the soul.

A woman 55 years of age, the mistress of a wealthy home, the petted darling of a loving family, the leader in her city of the worldly society, said to me once in her own sitting-room, "All my life I have had all that my heart craved. I have withheld from myself no desire. Every petty impulse has been obeyed; every selfish demand has been met. I have taken all that the world had to give, and have left God out of the count. Now at 55 I am an old woman, feeding on the empty husks of pleasures that have no further appeal, of indulgences that have lost their thrill, of life that is sadly disillusioned. I live in

the midst of a world of plenty, in which God showers His blessings upon others and pours out His mercy in their lives, and I am starving to death. I must find another table at which to feed, another fountain at which to drink, another fellowship in which to live." What if God had withdrawn His presence and left Satan unrestrained in his power to deceive and delude? It was of His mercy that that hungry soul was led to feed on the bread of life, the bread of heaven, and to drink from that fountain which flows from the smitten rock, Christ Jesus, that satisfying to the soul and the preservation of life.

No Foundation

Should God withdraw His presence, it would leave you no spiritual or moral foundation upon which to build the superstructure of your life. In vain do they build a city who build without God. Equally in vain do they build a home or a life who build not God. Jesus warns that those who hear His words and do them not is like a man who built his house on the sand. Upon it the rains fell and the winds blew and the storms beat, and the house fell, because it was built on the sand. But another, hearing the words of divine wisdom and recognizing the presence of the Lord, built a foundation against which the rain and the wind and the floods had no power. So the house of his life stood.

My uncle, Mr. Needham Massee, was for many years an avowed infidel. He was not content to keep his infidelity as his own heritage of disbelief. But with the passion of a propagandist, he preached it. When the minister would be in the house of God preaching, he would gather about him outside the door as many as he could keep from entering the sanctuary, and proclaim his atheistical doctrine. When the evangelistic meetings would be on in his community, he would make it his business to attend in order to dispute and to cavil with those who came to listen but feared to obey the Gospel.

One day the elder Dr. E. W. Warren went out to where this man was standing, surrounded by the group to whom he was proclaiming his nefarious philosophies of life, gave him his hand and said, "Needham Massee, my friend, you do not want to believe a lie." Then, without waiting to give him time to answer, he walked away. He found a secret place alone with God, and lifted an intercession for the unbeliever. The mercy of God was very great. The divine presence came once again within the experience of my uncle. He was reproved within his own conscience. That day when the minister preached he sat within the sanctuary. He listened with great attention. When the invitation was given for the sinners to confess their Savior, he walked down the aisle and said to Dr. Warren, "It is true, sir, that I do not

wish to believe a lie, and I fear that I have not alone been believing but teaching a lie. Let me now repudiate it and confess the Savior I have denied." He brought his books of infidelity out into the street and made a bonfire of them. He was so humble, in the face of his previous career of infidelity and blasphemy, that he could never bring himself to claim the holy name of Christ. But he did walk humbly before God and deal justly with his fellow men. How blessed was he when that divine presence laid for him a new foundation on which to build the structure of his life!

So would He deal with you now. Let Him clear away all the rubbish of your erroneous thinking and remove the uncleanness of your unholy life. Build upon His presence and in His presence a new foundation of faith and a new life structure of righteousness.

No Comfort

Should God withdraw His presence from you, you would have no comfort for your sorrows, no guidance in your perplexities, no strength against your temptations and no leader as your feet touch the chill waters of the dark river of death. Go and read again Bunyan's "Pilgrim's Progress." Follow Christian as he moves all the way from the wicket gate to where the shining ones go to meet him and help him through the dismal flood. The presence of God will lend you a strong arm on which to lean, and a voice filled with tenderness and sympathy and comfort for your hours of need. Do not let Him go. Refuse to miss His presence. There is no price that can compensate you for that loss.

Seek Ye the Lord

Therefore, I close this message with an earnest exhortation that you give heed to Isaiah's message, "Seek ye the Lord while He may be found." He is in the midst today. Others have heard His voice, some have seen His face, many felt His touch upon their hearts and minds and wills. Close the door between you and the clamorous world outside Bring your soul to silence. Give heed to the still, small voice. Sensitize yourself to the divine presence, and draw on the unspeakable joy, the conclusion of the whole matter. For it is said that, "To as many as received Him, to them gave He power to become the children of God, even to them who believed on His name." That is the door of access open to you, that is the highway of holiness in which He has engaged to walk with you when you match step with Him. Nothing is needed but your choice. Every time you take a step toward God, God takes a step toward you. It is only a step between you and Jesus, then why not take it now?

Wanted—A Revival of Sanity

By REV. J. C. MASSEE, D.D., LL.D.

1st Peter 4:7. "Be ye therefore of a sound mind."

Eph. 2:5. "Have that mind in you which was also in Christ Jesus."

America needs a revival of sanity. That need is urgent. Many of us would agree with the Chicago street corner orator that "the world has gone crazy." Perhaps the discerning among us would agree with the definition of insanity given by a cultured woman who had lost her mind, "Insanity is a wrong estimate of one's self." Certain it is that a new estimate of life's values and a new sense of moral and social soberness is imperative now.

If being lost is not knowing where you are, how you got there, or where you are going from where you are then surely the world is lost. Humanity is in a panic of fear, a chaos of social and moral confusion and has reached that place of moral and social unbalance where it exalts its own confused opinion to the place of divine decrees, and obeys them with the blind devotion of worship.

Any sober, moral sense must consent to the statement that the chief end of man is to serve God and to glorify Him forever. The beginning of wisdom is the fear of God. A sound mind therefore requires men to give a due recognition to the presence and authority of God. Certainly every Christian would agree that the norm of a sound mind is the mind of Christ, and that the very beginnings of wisdom are found in having that mind in us which was in Christ Jesus. Upon no other basis can society reconstruct its life sanely.

In every direction life is abnormal today. There are social disorders, economic disasters, domestic discontent, political uncertainty, criminal atrocities, and moral irresponsibilities in evidence. It is not pessimism to face the fact that the world is driving, not drifting upon the rocks, and that the wreckage of the present civilization is a moral certainty unless there can be found a revival of that faith which rightly relates man to God, and his fellow man. To this revival I am unhesitatingly committed in the belief that Jesus Christ is essential to the redemption of the lost world and that the mind which was in Christ Jesus is essential to its sanity.

Four Enemies

But there are four fundamental and essential philosophies militantly organized in American thought today which are not only subversive of Christian faith but are organized deliberately to destroy the Christian faith. Since men are governed by their fundamental assumptions it is necessary for Christians to realize the significance and the purpose of these four philosophies. They are:

Behaviorism, which is the voice of the school men of America. Here is the sublimation of pure animalism, the arrogant assumption of a naturalistic basis for life and all its motions in total negation of any supernatural source of moral consciousness or any supernatural tribunal of moral judgment. Behaviorism is moral nihilism. In the Christian sense it is certainly a denial of ultimate personality. Life is only a response to natural impulse. Physical stimuli compose its only decalogue. The philosophy of behaviorism has produced for our college campus a self-revealing syllogism: whatever is natural is beautiful, whatever is beautiful is right, therefore, what you want take."

Humanism. This is the voice of the extra-school intelligensia. Man is his own God! All moral sources and resources are within himself. It is evident therefore, that humanism is the philosophy of spiritual delinquency. It thrives and reproduces itself by the stupidity of moral and spiritual incest.

Unitarianism. This is the voice of the church in America today, for the church at large has consented, tacitly at least, to a denial of the deity of Christ, the efficacy of His atonement, and the reality of his living presence. But Unitarianism is moral parasitism, destroying the life on which it feeds. It undertakes to produce social ethics without a spiritual dynamic. A fine illustration of its method may be found in the book RETHINKING MISSIONS.

Communism: Here is a philosophic mongrel of mixed and degenerate parentage. Its presence and power in any society tends inevitably toward moral and social anarchy before which all bulwarks of human integrity fall.

The Menace of Communism

It is therefore my purpose tonight to focus attention upon Communism which for the man in the street may well be considered the American Anti-Christ. We shall consider it as interpreted by three group schools of thought, with particular personal expression: They are: Apostate Judaism, Militant Sovietism, and Rampant Atheism.

Militant Sovietism in America

The communistic group active in American life and thought is militant and expresses its militancy in a well organized, intensely

zealous and persistent propaganda. They have captured a citadel and organized a garrison in almost every American University. They have opened and are maintaining boys camps in strategic positions across the continent. Like the devil they have clothed themselves with garments of light—in the seemingly innocent discussions of parlor socialism. They are even now making great progress in the political policies of one dominant American political party. For all socialism is of one ultimate brand. The central communistic headquarters in New York is the heart and brain of the American organization which sends out its poison through the veins and arteries of all American life. The paid agents of communism are past masters at fomenting trouble between employers and employees as evidenced in coal mines and other strikes, in disorders between farmers and their customers, in the persistent agitation of causes of friction everywhere. They are always to be found in defence of criminals and employ the Civil Liberties Union as their voice. They are engaged in constant political agitation, they are distributors of race prejudice. They are, religiously, atheistic and non-moral and would not only deny the existence of God but would deny the right of anybody to believe in God. As a philosophy, communism is definitely committed to the destruction of the Christian church and the American home, as well as all so called capitalistic forms of government. A well known Christian minister in Columbus, Ohio, has told me, that disguised and using a pseudonym he has been accepted as a member of the communistic party in New York. He studies them at first hand, he listens to their councils and knows their secrets. He has told me that they financed the hunger strike, which in the winter of '32 marched upon Washington, paying each marcher five dollars a day. This friend tells me that there are in New York City, now twenty-one entire office buildings occupied by the Soviet group. In them the entire Soviet government is set up in exact replica of that government in Moscow. Its department of Finance, War, Navy, Foreign Relations, etc. are functioning in New York as in Moscow waiting and ready to function in America when and if our government fails. And they are active in the effort to make it fail.

Apostate Judaism

Perhaps there is no greater menace to the Christian faith than the movement for religious comity to which so many of its leaders are friendly. To them Christ is just one of the religious leaders and thinkers of the world. That attitude of mind is easily hospitable to compromise with the great commission and to a surrender of the militant and imperative message of the Gospel. Perhaps that attitude is nowhere more fatally expressed than in the demand of the Jewish

leaders in America, accepted by so many church leaders that efforts at the conversion of the Jews to Christianity should cease.

Yet American Judaism is utterly apostate. There are five millions of them in America while religious statsticians report that there are fewer than three hundred thousand of them enrolled in their Synagogues. Twice recently eminent Jewish Rabbis have been quoted to me as having said, "We are a people without religion. We have only a few moral rules and a fear of death."

Yet the Jews are the greatest gatherers of portable wealth in the world. Their influence on the money centers and the money politics of our national life is tremendous. They are the proponents and exponents of those systems of philosophy which are essentially atheistic and materialistic. They have been the leaders in communistic thought and in the policies and programs of communism in its effort at world revolution, and the overturn of all existing standards and institutions of human society. It is this group of communistic Jews that have been so largely the source of political new thought, as for instance, Trotsky in the Russian revolution and the leaders of communism in the present situation in Germany. In America the Jews own and control the moving picture business. These religious apostates determine the character of the films by which American youth are entertained and instructed. What are the subjects most frequent in display in this most important branch of education of the American public? Sex irregularities, martial infidelities, jealousy, intrigue, betrayal, murder, glorified gangdom with its lawlessness and crime, loose conceptions of virtue, low ideals of home, extravagant melodrama, and the presentation of the base unworthy and irreligious in the role of heroism. Competent and thoughtful students of American life tell us that it is no longer the home, the church, or the school, but the moving picture show which is having the largest formative influence over the minds of American children. Is that a safe source from which to draw the moral precepts and standards of the nation?

Not only the moving pictures but the radio business is largely owned and controlled by American Jews. It is reported at least that they own the Columbia Broadcasting System and consequently provide its entertainments. It is also reported that they control the entertainment programs of the other national broadcasting system. Perhaps this explains the unspeakable atrocities inflicted in the daily dishing out of jazz bands, crooners, love sick ballads, impossible sex suggestions, and other appeals guaged to the thirteen-year-old intelligence but directed to the emotions of adult young America. Of course, there are more serious and educational programs embodied in the broadcasting systems. For that let us thank God though they are not the

features which appeal to youth or shape their opinions, or determine their moral and social standards. All apostate religionists are dangerous. The most dangerous of them all is an apostate Judaism which in forsaking the God of the Hebrew race has forsaken also the ethics and ideals enunciated by their ancient prophets, and embodied in the very genius of Christianity which proceeds from their Messiah. It is the apostate Judaism which has been troublesome to every nation in which the Jews have taken shelter and become influential. They are a difficult people whom God was never able to control even in the days of their national life and who through their present advocacy of communism and their practical irreligion are making violent attacks upon the Christian faith in America.

Rampant Atheism

The American Association for the Advancement of Atheism is on a rampage of blasphemy and is prolific in scurrilous attack upon both the Person and the word of God and upon the Person and the Church of Christ. Their atheism is blatant, their attacks are conscienceless, and they are being constantly encouraged by the indifference and worldliness of church members. The president of that association told Rev. Don Falkenberg that they were now assured of the success of their campaign against Christianity and that their chiefest assurance arose out of the fact of the break down of the family altar in American Christian homes.

From the above it is to be seen that conditions in America could hardly be worse, measured in terms of opposition to Christ, His gospel, His church. There is a wide spread religious apostacy, there is a fearful breaking up of the morale of social morality. Carnal appetites and indulgences fostered by the accumulation of godless wealth and a mania for spending, and the widespread lawlessness in relation paticularly to the consumption of alcoholic liquors thrust upon us the urgency and immediacy of the necessity for a revival.

The Remedy

But no physician is worthy of the name who only diagnoses conditions. In the interest of his patient he must prescribe a remedy.

I have undertaken to diagnose conditions in American life today. I am glad to be able to prescribe the remedy. There must be a return to God. The old ways if not the old days were better. Our disasters have arisen from our departure from the Lord. Therefore to recover we must return.

Put the sword back into the hand of Christianity. Once again let the Gospel make its legitimate issues. Those issues are inevitable whether we will or not. The Lord Jesus said in Matt. 10:34, "I came

not to send peace but a sword," and in 12:30 "He that is not with me is against me; and he that gathers not with me scatters abroad." The gospel is an imperial and imperious message of conquest. It takes issue and makes issue with all the forces of unbelief, of sin, and of irreligion in the world.

We must be done with conformity. The gospel can never conquer by conforming to the standards, opinions, or demands of the world. It has in it inherently a transforming power which is not of the world and cannot offer or accept a comity of relation with the institutions or the leaders about which gather world opinions and world movements.

The church must renounce the false prophets of modernism. Discount their value. Discredit their utterances. Discharge their presence from pulpit, secretarial offices, in denominational organizations, from professors' chairs in Christian schools, from the editorial chairs of Christian publications, and from the council of leadership in the making of Christian programs.

We must go off the gold standard. The preaching of the gospel must again become the passion of men who preach whether they are paid for it or not. Preachers must voluntarily surrender their salaries as a controlling reason to guide their utterances. We must cease to trim our message to suit our office. The preacher's commission does not depend upon a Pastoral office, a pledged support, or upon any promised security of position, office, or salary. Men must realize once again that the call to the Christian ministry is a call to martyrdom and that it cannot properly be discharged in any other spirit than that which embodies the potential if not the actual loss of all things for Christ.

But going off the gold standard digs deeper. We must find a deeper reason for supporting Christian and Missionary enterprises and institutions than that to be discovered in the appeal of loyalty to denominational budget and program. There can be but one adequate motive to inspire Christian giving. That motive is to be found in the Lordship of Christ constantly and persistently presented as the one appeal. Men must go and they must give in obedience to the divine mandate, the Lord's command to make disciples of all nations.

We must restore the militant passion of the gospel. There lies in the great commission fuel for flaming fires of enthusiasm for righteousness and a holy zeal for conquest in the name of Christ. It has been that fuel of love for Christ and for men that has kindled the flame which has sent missionaries to the end of the world, set flaming evangelists ablaze with crusaders zeal, and made famous pulpits the martyr's pyres upon which mighty men of God have burned themselves

out for Christ. There is nothing in the gospel message which permits it to be on the defensive. In its very utterance it is militantly offensive. The Master never designed for the church to sit down and wait for the assault of the gates of hell. Rather the church, a militant host as an army is to go forth with banners—Jehovah Nissi—conquering and to conquer. Somehow we must lose the apologetic note in our preaching. There is no place for an inferiority complex in the heart or mind of the Christian. His experience of Christ and his knowledge of the Word of God give him a spiritual superiority, which he must share with others.

The church must rediscover the redemptive content of the gospel. It is vain to preach moral standards and ethical ideals without a spiritual experience to support them. Cultural preachings make small appeal to the masses of men because the masses of men have not in themselves the resources of spiritual culture. Their minds are filled with fears arising out of the problems of life and of death; their hearts are filled with sorrow arising from a sense of moral defeat and spiritual inadequacy as well as from the consciousness of sin committed against the Holy God. They are crushed by the burdens of life, they stumble and fall and fail and suffer constantly in their hearts from a hunger for God. Men are not concerned about holy examples. They know all about them and despair of ever living up to them. But they do yearn for a fountain of cleansing and for a divine reinforcement for right living, and for a conscious peace with God, and for the hope of immortality. Apart from these things they find nothing to hold to, nothing to rest upon. A lost world must be redeemed and the church has no message for a lost world unless its message is redemptive. It is "the blood of Jesus, God's Son that cleanses from all sin."

We must make regeneration the experience on which to base our efforts at moral and social reconstruction. People who have become new creatures in Christ Jesus will provide new husbands and wives for new homes, new parents for children; new citizens for the state, new leaders for the nation. It is these who are new creatures in Christ Jesus from whom old things are passed away and in whom the new powers of an endless life operate, who will constitute a new society in which righteousness is supreme.

The church must everywhere proclaim to men a divine experience through faith in Christ which provides a supernatural reinforcement within one's own life for life's tasks, temptations, burden bearings, aspirations and hopes. Christ came to give life, a more abundant life; a new quality of life. He offers nothing less than to make men partakers of the divine nature, thereby enabling them to live daily in fellowship with the eternal, both in purpose and in manner of living.

Why I Believe the Bible

By REV. JOHN H. McCOMB, D.D.
Pastor of the Forest Park Presbyterian Church,
Baltimore, Maryland

Today it is my purpose to give several of the reasons why I personally believe the Bible to be the infallible Word of God. The reasons that I shall give are by no means the only ones that could be given. The more one studies the Book, the more numerous become one's reasons for trusting it. These arguments are offered, not in any polemic spirit, but in the hope that possibly some or all of them may be a comfort to others as they have been to me, and that they may serve as amunition for those who desire to give an answer for the hope which is in them, with meekness and Godly fear.

I believe the Bible, first of all, because it is reasonable to believe that God could have written such a Book if He so desired.

The most ignorant man can write a book and thousands have done it. We have books from the pen of soldiers and travellers and athletes, many of whom had little acquaintance with the art of letters. Since these men have proved able to compose books, is it reasonable to deny the same power to the Almighty God who framed the worlds? Of course He is able to write one and He has told us that He has written one and that that one is the Bible.

This same argument applies to the formation of the canon—the collection of the several chapters of God's Book—as well as to the actual dictation of the text. Since God is able to write a Book it stands to reason He could collect the several chapters He wrote into one volume. This He did and we believe that not only are the Books in the Bible inspired of God and absolutely without error, but also every book God intended to be in the Bible is in it, and that none He desired to keep out are in it, and moreover that the very order in which the Books now stand is an inspired order.

In the second place, I believe the Bible because the characteristics of the Book itself indicate its Divine Authorship.

It has continuity, by which I mean that a continuous story runs through the whole Book. When we remember that the Bible was written over a period of 1500 years, by at least thirty-five human authors, in three different languages, Hebrew, Aramaic and Greek, and that despite these things it contains no contradictions and expresses

the same ideas throughout its pages, and the same teachings, we begin to realize that only God Himself could have written such a Book. Shallow scholars are apt to say that the Old Testament, for example, contains merely the literature of the Hebrew people just as Greek mythology contains the literature of ancient Greece and Roman mythology the literature of ancient Rome, and yet the stories of Greek literature contradict one another continually and so do those of Roman literature, and so do the stories of every other nation under heaven, but the Bible never contradicts itself, hence I know it is God's Word. The doctrine of the atonement is the same in the fourth chapter of Genesis as it is to the end of the New Testament, and so is every other teaching.

The Bible also has a **central theme worthy of God** as well as continuity. In the opening chapters of Genesis the plot of the great volume is unfolded as in the early chapters of any great story. But the plot in the Bible is infinitely more important than that in any other Book. In Genesis three, we read of man's Fall. The entire remainder of the Old Testament prepares the way for the coming of the Redeemer who was to redeem man and restore to Him all he lost by disobedience, and infinitely more, through the grace of God. The Gospels unfold the coming and the ministry and above all the sacrificial atoning death of that blessed Redeemer, and His triumph over death in His resurrection. The remainder of the New Testament explains the full meaning of His Work and the fact that He will come again to establish His glorious Kingdom on earth. So wonderful is the story, that I know God is its Author.

The Lord Jesus Christ is the Hero of the Book and there never was a hero in any other book comparable to Him. He has more courage, infinitely more than the bravest of the brave. He achieved a victory for those He loved greater than any victory ever won before or since. The magnificence of His life and work alone would prove to me that this is God's Book.

I believe the Bible in the third place because the statements in it indicate the Author possesses Divine Wisdom.

In Genesis One, light is created before the Sun. That is the correct order according to modern scientists, for there was solar light before there was a sun, but who told Moses that if God did not? The other men of Moses' day did not know that. Is it reasonable to think that if Moses were merely what some critics of God's Word would represent him—a Hebrew poet—that he would guess such a fact? If he were merely an uninspired man he would have placed the creation of the sun first. Because he did not, I see in the order an evidence of God's Authorship.

Moreover, even the evolutionists, admit that the order of creation recorded in Genesis One is the order in which the several forms of life appeared on this earth, yet they in their blindness deny creationism! Who told Moses that correct order if God did not? Because Moses has recorded it for us, correctly, I know God gave him the facts.

In the nineteenth chapter of John we read that when the Lord Jesus was dead a Roman soldier pierced his side with a spear and "forthwith there came out blood and water." Now for eighteen hundred years and more that statement carried little significance to men's minds, but modern medicine now knows that when a man's blood disintegrates into "blood and water" he is dead, and his death was caused by a broken heart. Knowing that some day that statement would be full of meaning God recorded it in His record. The Bible is full of such things that evidence a knowledge that is Divine.

Fulfilled prophecies evidence that God is the Author of the Bible. Every feature of Christ's life was foretold in the Old Testament. The Prophets had said where He was to be born; and that He was to be born of a virgin; that He is the Son of God; that He was to be despised and rejected. The very amount of the betrayal money is given in Zechariah 11:13. His resurrection is also predicted and the glorious salvation He was to achieve for His own.

On the day of His crucifixion twenty-five distinct prophecies were fulfilled. Algebraists tell us the chance of twenty-five prophecies being fulfilled by accident on any one occasion is so remote as not to be thought of.

Another twenty-five prophecies were fulfilled at the siege and fall of Jerusalem.

In fact only about ten per cent of all the Bible prophecies today await fulfillment. All of the rest have been literally fulfilled. A Book which contains so much fulfilled prophecy accredits itself to me as God's Book.

In the fourth place I believe the Bible because Archeological discoveries are continually confirming its truth and not a single thing that has ever been found by archeologists has proved the Bible in error.

Had you gone to college in 1833 instead of in 1933 unbelieving professors would have told you that Moses could not have written the Pentateuch because written language was unknown at the time Moses was supposed to have written the first five books of the Bible. As a result these professors ridiculed the Book. About a generation ago 320 letters were discovered, called the Tel el Amarna letters, which proved to be when translated, missives from Egyptian consuls in Palestine to Pharaoh and his officials in Egypt regarding business and political conditions in the Holy Land. Their date has been definitely

fixed as before the conquest of Palestine by Joshua because the people Joshua conquered were still in possession of the land when these consuls wrote home to Egypt. The letters name the cities later conquered by the Children of Israel and the nations Israel destroyed. They prove that not only was writing in existence during the time of Moses but also that it must have been in existence for many years, and hence it was entirely possible for Moses to write the Books that bear His name.

In Exodus one we are told that the Egyptians compelled the Children of Israel to build store cities for Pharaoh—great warehouse cities as supply bases for his armies operating in Asia Minor, and that these store cities were called Pithom and Raamses. In the fifth chapter of Exodus God says that Pharaoh ceased giving the Children of Israel straw with which to reinforce the bricks they were making for these cities, and for a time compelled them to seek stubble as a substitute and that he finally refused to permit them stubble and forced them to make bricks without straw. The ruins of Pithom were discovered in 1883 and in 1908 Professor Kyle examined the courses of brick in the walls. He found that the lower courses, those laid first had good chopped straw in the bricks, and that the middle courses had stubble. He could see the roots of the stubble imbedded in the brick. The upper courses of brick had neither straw nor stubble, thus proving the truth of the Bible narrative beyond a shadow of a doubt.

Still another archeological discovery: The Book of First Kings tells us that when Solomon built the Temple Hiram King of Tyre sent him stone masons, and that the stones were made ready before being placed in the Temple walls so that "there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building."

About fifty years ago an excavator got permission to sink a shaft down beside the ancient foundations of Solomon's Temple. He found the walls to be composed of blocks of stone weighing as much as a hundred tons apiece and being in some instances forty feet long. But the significant thing was not the size of these blocks, but the fact that on the edges of several were builder's marks evidently indicating which stones were to be placed together. These marks were not in Hebrew, the language of the Jews, but in PHENICIAN characters, the language of Hiram and His people, thus proving that Hiram's masons did actually work on the Temple as I Kings says.

Moreover shortly afterward the ancient subterranean quarries of Solomon were found underneath Jerusalem. These quarries were full of limestone chips, but not a single chip of stone was found near the Temple foundations, proving that the stones were actually fitted and shaped at the quarries, as the Bible states, and that there was "neither

hammer nor axe nor any tool of iron heard in the house, while it was in building" (I Kings 6:7)

Hundreds of such illustrations might be given from archeology to prove the truth of the Word of God, but these are sufficient to show that the excavations confirm the fact that the Bible is true.

Finally, and above all other reasons, I believe the Bible is true because the Lord Jesus Christ so believed and so taught, and I know He never is wrong in anything, nor could be wrong:

The Lord Jesus says of the Scriptures: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." (Matthew 5:18). He says this in the Sermon on the Mount, His great opening proclamation to the world. He affirms the truth of the Scriptures there at the outset in order that there might be no question of His attitude toward them in His subsequent ministry. The jot and tittle by the way are the smallest marks in Hebrew writing, the language in which the Old Testament is written. They are about as big as our dot over an "I" and our apostrophe. Even such little things shall not disappear from God's Word till all is fulfilled.

Moreover the Lord Jesus expressly puts His seal of approval upon the things in the Old Testament men seem most prone to disbelieve.

Evolutionists and others doubt the creation story in Genesis but Jesus believed that story and put His seal upon it by saying in Matt. 19:4 "Have ye not read that He which made them at the beginning made them male and female?"

Similarly He put the seal of His approval upon the story of Noah and the flood for He said in Matthew 24:37 "But as the days of Noah were so shall also the coming of the Son of Man be" and He goes on to draw a close parallel between the judgment of God in the days of Noah and the judgment that will come when this age closes.

The Lord Jesus puts the seal of His approval upon the truth of the story of Jonah and the Whale, for He says in Matt. 12:40 "For as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth."

Christ also puts His seal upon the story of the brazen serpent in the wilderness for in John 3:14-15, in the midst of His conversation with Nicodemus the Lord says: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life."

How thankful we should be that the Lord Jesus not only said that the Scriptures as a whole were true but that He expressly spoke of those parts of the Bible against which the Enemy has launched his fiercest assaults!

Only the Old Testament was in existence when Christ spoke and yet He authenticated the New Testament for us also that we might believe it as completely as the Old Testament, for He said:

"The Words that I speak unto you are Spirit and they are life" (John 6:63). There could be no stronger affirmation of God, inspired truth and accuracy than that.

Moreover the Lord Jesus promised that the Holy Spirit would come to His Apostles and would "guide them into all truth" and would "bring all things to their remembrance" which He had spoken unto them, and would "take of the things" of Christ and shew them unto the Apostles. All of our New Testament was written by the Apostles under the guidance and control of the Holy Spirit, just as all of the Old Testament was written by "Holy men of God who spake as they were moved by the Holy Ghost." Hence the Lord Jesus says that both Old and New Testaments are God's Word and contain no mistakes. I believe and know that what He says is true in this matter as in all other matters.

These are some of the reasons why I believe the Bible is God's Word and is absolutely true:—

Because the God I worship could write such a Book if He so desired.

Because the literary characteristics of the Book reveal its Divine Authorship.

Because the statements in the Book show Divine wisdom.

Because modern archeology confirms the truth of the Bible.

Because the Lord Jesus Christ believes the Bible and He is never wrong for He is "THE TRUTH."

"Noah's Carpenters"

By REV. JOHN H. McCOMB, D. D.

My subject this evening is Noah's Carpenters. Nothing is said concerning them in the Bible and yet we are certain there must have been such men else such a huge vessel as the Ark could never have been completed.

We do know that only Noah and his family, eight person in all, were saved when the flood came, and hence the carpenters must have perished along with the remainder of the antediluvian world.

The thought of their fate is a sobering one when we remember the analogy the Lord Jesus drew between Noah's day and the close of this present age, for He said:—"But as the days of Noah were so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." (Matthew 24:37-40).

In other words the Lord's Second Coming will find some prepared and many unprepared who should have been ready, just as the coming of the flood found Noah and his family ready and the others totally unready.

All of this should make each of us earnestly ask himself: "Am I like Noah and his family, or am I like the carpenters? Will I be taken by Christ to safety when He comes, as Noah and his family rose to safety in the Ark, or will I be overwhelmed with the judgment of God as were the carpenters and the rest of the race?" Also these things should cause us to ask ourselves whether those with whom we associate are really saved or are like the carpenters, who though they associated with God's people and even assisted them in God's work, reaped no lasting benefit therefrom and eventually were lost forever.

To assist us in facing such questions it will pay us to consider first of all

1. **That these Carpenters possessed many good qualities, but that these good qualities were insufficient to save them.**

They were evidently skillful men; technical men, if you will. Doubtless they knew much more about building a ship than Noah or his sons. Noah had the specifications of the Ark from God, but these

specifications consisted in the measurements of the Ark; the material out of which it was to be built, the position of the door and window and the way in which the seams were to be calked. The details of construction were left to men. Doubtless the carpenters laid the keel, shaped the ribs, hewed the planks, and arranged the rooms within the great ship with the skill that they had acquired in other enterprises. Yet the fact to remember is that this technical skill did not save them when the rain descended and the flood came. There was only one thing that could save them and that was to be inside the Ark. The skillful and the unskillful, the clever and the stupid, all perished alike if they were outside of the Ark. It is exactly the same today. A man's skillfulness in the affairs of the world will not save him; any more than did the skillfulness and knowledge of Noah's carpenters. A man may understand all the intricacies of modern finance, for example, and assist the Church of God with his knowledge and yet be unsaved. A woman may be of great assistance in the work of the church. Her knowledge of how to get things done may be greater than any of those about her who are saved, and yet for all her knowledge she mav be lost, for folk are not saved because of what they are able to do, but because of Him in whom all are commanded to believe, even the Lord Jesus Christ.

Moreover these carpenters of Noah were doubtless respectable men also. Surely Noah, the Preacher of Righteousness would not have permitted openly immoral and blasphemous men to work on his ark! At least while they were at work on the job they must have kept within the bounds of respectability. Probably Noah saw to it that they did so in their private lives. Surely there must have been a great contrast between these men who worked for Noah and the rest of the Antediluvians, and yet again it is necessary for us to remember that morality and respectability will not save. These men were lost despite these things. God makes it very clear IN HIS WORD that all man's righteousness is as filthy rags in His sight and hence totally inadequate to save. Moreover He says that all have sinned and come short of the glory of God and that there is none righteous, no not one. He reminds the saved that they are not saved by works of righteousness which they have done but "According to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost." In the light of such statements it is easy to see why the morality of the carpenters was of no avail to save them when the fountains of the deep were opened up. Nevertheless men and women today are trusting their respectability and their morality to get them to heaven. They will tell you that they are "doing the best they can" and that of course God will be pleased with their efforts. Many folk look upon the Church merely as an institution with which they should be associated to enhance their own respectability before God and man. Such trust

in one's own merits cannot but spell disaster for it is diametrically opposed to the attitude God insists His people must have. Mere outward respectability can never save today, any more than in the days of Noah.

These carpenters of Noah must also have been oblivious to ridicule while working in a good cause, and yet this quality was insufficient to save them. The unbelievers who watched the construction of a great ship on dry land without any visible prospect of floating the vessel, must have ridiculed Noah and his family and those who worked for him. One can picture in his mind's eye the laughing multitudes surrounding the Ark and hear the taunts hurled at the workers on what seemed to the natural mind, such a futile project, and yet Noah's carpenters ignored these things and hammered manfully at their work. But I repeat, though indifference to the scorn of men is a wonderful quality, yet even this did not save them when the flood came. Hence those who persist in good causes at the expense of ridicule and those who work in the Church though scorned by the open enemies of Christ must not say to themselves: "Surely I shall be saved because of what I have endured." We are not saved because of our sufferings but because of the finished work of Jesus Christ upon the cross. You and I may have a hard time in life and much opposition and we may bear ourselves with nobility in the face of these things and yet if we are without Christ it will profit us nothing. Trusting in our willingness to endure ridicule will cause us to be lost as were the carpenters.

Then too we must remember that these carpenters were in all probability church-goers as well as church workers. Peter tells us that Noah preached during all the period that the Ark was being built, 120 years. Knowing what kind of a man Noah was I am positive he must have preached regularly to his workmen. Doubtless they would be called together on the Sabbath Day and Noah would tell them of God's hatred of sin and of His gracious provision for the safety of those who believed. Probably the carpenters listened, but if they did, they did not heed. Probably Noah's illustrations interested them, or his emotion, or the fact that the attendance was greater or less than usual, but they failed to heed further. That was a long pastorate, a hundred and twenty years and yet some folks doubtless listened through all that long period and still were not saved. Mere church going does not nor never will save. A man may hear all of the great preachers of the world and still be lost eternally as Noah's carpenters were. Such a man cannot stand before the judgment bar of God and say: "I deserve to get to Heaven, for I have spent my life in church going." God will not honor such a plea nor will it even be made, for we read that in that awful hour "every mouth will be stopped" and folk will know

that all of their attendances at the services of God's house are insufficient to save. Mark, that I am not saying church going is unimportant. I am simply saying that it is insufficient to save, just as skill is insufficient to save; and just as morality is insufficient to save; and just as obliviousness to ridicule and other forms of suffering are insufficient to save.

2. **In the second place let us consider why Noah's carpenters were not saved men.** In brief it was because they did not believe God's Word. From this resulted all else that destroyed them.

They were not saved men because they failed to appreciate the hideousness of sin. They failed to see sin as God sees it and as He reveals it to us through His Word. The Word of God came to them through the lips of Noah but they evidently did not believe what is said concerning sin. Instead they loved the society in which they lived —loved it despite its glaring faults. In all probability they looked upon sin as a "necessary evil" in society. Perhaps they argued that some day man would evolve beyond the sinful state; to prove this doubtless they would cite the great material progress from the days of Cain down to their own time. No doubt they failed to see the fallacy in this reasoning which is: that material progress does not necessarily imply moral progress any more than the growth of a man's material wealth implies that at the same time his muscles have grown stronger. The world today is full of folk who refuse to believe what God has said concerning sin, and who are sure that we are growing better year by year, and who will look upon you with chagrin if you say that the world is not growing better. To all who refuse to believe what God has to say regarding the terrible sinfulness of man, and who persist in believing in the infinite perfectibility of the natural man, and in the satisfactory nature of man-made civilization, the World War was a terrible shock. The World War demonstrated that Twentieth Century man is capable of just as much if not more cruelty and sin as those who lived twenty centuries before Christ. Instead of admitting that the Bible is correct, these folk have now decided the evolutionary process will take a few more million years than they first thought! Whenever men and women refuse to see sin as God paints it they are in grave danger of being like Noah's carpenters.

Moreover they were lost, these carpenters, because they failed to realize that they themselves were sinful.

They failed to understand that in their own hearts there lurked the seed of every sin that disfigured the world around them and that they themselves were powerless to prevent these seeds from coming to maturity in evil deeds should circumstances give them the opportunity. How many folk through the ages have been blind to the true

nature of their own souls! Satan is skillful in making us think well of ourselves. These poor carpenters were doubtless pleased with themselves and unwilling therefore to hear what God said about being displeased with them. The satisfaction of soul that the natural unsaved man enjoys is like that false drowsiness that lulls to sleep those who are slowly freezing to death.

Then too these carpenters were lost because they failed to believe that God would judge the world. Probably they argued that "God is too good to damn anyone." Possibly they said that since "the Fathers fell asleep all things have continued as they were from the beginning of the creation" and hence there was no need for concern on the part of Noah's hearers despite his impassioned earnestness. Doubtless they looked upon Noah as a fanatic who was simply not sound mentally and hence was obsessed with the thought of coming judgment. The folk of the world, the unsaved folk, have ever used the same arguments and had the same view of preachers who earnestly stress the fact that judgment is certain. Today they laugh to scorn men who preach of the Lake of Fire and future retribution. They much prefer teachings that never mentioned final retribution. Such folk see no point in missionary effort because there is nothing, they think, from which the heathen need to be saved. Evangelistic effort, they believe, is useless. Probably the carpenters made much sport among themselves when Noah went out on a preaching tour to warn folks of the coming judgment. Doubtless the carpenters whispered among themselves, "There will never be a judgment." Men today are saying the same things and in so doing are neglecting to take any steps to escape what God has most definitely promised.

Then too these carpenters were lost because they failed to avail themselves of the ONE WAY of DELIVERANCE God had provided.

In their day that ONE WAY of Deliverance was the Ark. In our day it is He whom the Ark typified, the Lord Jesus Christ. In that day God said the only way to be safe and unjudged when the flood came was to be in the Ark. In our day He says the only way to be safe from the judgment is to be "in Christ" by faith, that is to believe that He is the One Way of Salvation and to commit ourselves to Him. All Christians are people who are saved because they are "in Christ." Jude addresses the Church as those "Preserved in Christ Jesus." Paul tells us that "there is now therefore no condemnation to them that are in Christ Jesus." The Lord Jesus Himself said: "He that believeth on me shall not come into condemnation but is passed from death into life." In those days of Noah there was but one Ark. Today there is but one Christ. To be "in Him" is to be safe forever. To be out of

Him is to be lost forever. Those who are without Christ are also without hope and without God and without a membership in God's people. The carpenters failed of salvation because they were outside of Christ.

Men remain outside of Christ when they fail to appreciate that sin is hateful to God and will surely be judged and that they themselves are sinful, and that in Christ alone is the Way of Salvation.

3. **Finally, to avoid being a Noah's carpenter ourselves and to give adequate warning to others lest they fail of salvation, the following things are necessary:—**

First:—Unqualified belief in what God says in His Word. We must believe that the Bible is the Word of God, and not merely that it contains the Word of God, or that other books are inspired in the same degree as the Bible is. If we would avoid being a Noah's carpenter we must look on God's Word as David did when he said, "Thy Word is true from the beginning." Unbelief in the opening chapters of Genesis makes genuine belief in the great teachings of the New Testament impossible, for they are based on those early chapters of Genesis. Such belief in the whole Bible is entirely reasonable. The Bible is the best attested Book in the world. Every generation Satan raises new arguments against it and each argument is refuted to all who are willing to face the facts. Understand that I am not saying men are saved through a mere intellectual faith in the Bible. I am speaking of heart belief which results in action. Had Noah's carpenters believed in their inmost hearts that God's Word which Noah preached to them was true they would have been saved. They did not believe and consequently were lost. If anyone desires to avoid God's judgment He must believe God's Word and especially the record He has given of His Son. To refuse to believe that record is to make God a liar and spell our own ruin.

A second requirement if we would avoid the fate of Noah's carpenters is a genuine conviction of sin. This will follow if we have a genuine heart belief in God's Word. We must SEE ourselves as David did when he said, "I was shapen in inquity and in sin did my mother conceive me." We must say to God as he did, "Against thee, thee only have I sinned and done this evil in thy sight." We must be able to say with Job, "I abhor myself and repent in dust and ashes." We must sincerely believe as Paul believed that we are the chief of sinners. We must know that in us, that is in our flesh, dwelleth no good thing. We must see this human nature of ours in its true state, beyond the help of any ethical culture societies or New Thought programs or any such futile things. Men are terror stricken when first they see themselves thus and cry out in agony of despair but there is no

more hopeful sign. Woe unto the man who has no conviction of sin and who therefore has no interest in Him whom God hath sent to take away the sin of the world. Moreover we must hate that sin which we see. It is not enough to know we are sinful. Instead we must turn from our sin with horror and a sincere desire never to be enmeshed therein again. Without this hatred of sin our repentance is mere "after sorrow"—mere grieving because our sin is likely to cost us dear.

Then too if we would avoid the fate of Noah's carpenters we must be convinced of the certainty of judgment. We must satisfy ourselves that God has judged every age of the world's history except our own and that He has promised to judge ours when Christ comes. That He will do so is certain. That this world deserves to be judged is also certain, and that we who are sinners deserve to share in that judgment is also sure. Men cannot trifle with the fact of Judgment. To deny that God will judge is to tear the Bible in shreds and to rush blindly over the precipice from which God in His infinite love and mercy desires to save us. We need to satisfy ourselves that God instead of being too good to damn anyone as Noah's carpenters doubtless argued, is too good NOT to damn anyone who deserves punishment and scorns His mercy. God's very nature demands that He in no wise permits sin to go unpunished. You would scorn a judge who freed murderers despite their guilt. You would scorn God if He freed sinners without atonement for their sins. The justice of God needs to be emphasized more in our pulpits than it has been. We have almost made gods after our own ideas in many churches and substituted a god of sentimental human love for the Almighty God of holiness, justice, goodness and truth. A man must be convinced of the Divine justice before he can be anything other than a Noah's carpenter.

Then too if we would avoid being Noah's carpenters we must be "in Christ"—we must appreciate the Divine Love that impelled God to send His Son into this world to suffer and die on the cross as a sacrifice for our sin and the sin of the world and we must avail ourselves of that ONE WAY of deliverance. To believe this fact in our hearts and to confess it before men places us in Christ where there is eternal security.

There is no other way to be safe. There is no other way to avoid being a Noah's carpenter. Had any of those carpenters of Noah believed his preaching and availed himself of the safety of the Ark he would have survived the judgment. All that men today have to do to avoid eternal death is to believe in Christ and confess that belief publically.

In conclusion we must ask ourselves again the question: Am I a Noah's carpenter or am I saved because I am in Christ, by faith?

Until you can answer that question by saying you are in Christ, may God give you no rest.

Moreover we must again ask ourselves: Are our loved ones like Noah's carpenters or are they in Christ? Are they trusting their cleverness; their respectability; their hard work in good causes, their church going, or are they trusting Christ? If you really love them you will not rest satisfied with this question until you know they are in Christ.

Still further, we must ask ourselves: Are those folk whom we meet daily and do business with, in Christ or are they like the carpenters of old? If we really belong to Christ ourselves and are in Him by faith we will seize every opportunity to tell them of Him lest they fail of the grace of God.

To answer these questions aright we must appreciate that ability, morality, suffering, church going or in fact nothing other than faith in Christ can avail to salvation, and that Salvation is alone possible to those who are willing to accept God's appointed way of deliverance even Jesus Christ and Him crucified. He alone is the Way to avoid being a Noah's carpenter.

Israel–The Miracle of the Centuries

By REV. JACOB PELTZ, D.D.
General Secretary of the Hebrew Christian Alliance of America

Text—Deuteronomy 4:25-31, "When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God, to provoke him to anger:

"I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

"And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you.

"And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

"But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

"When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice;

"(For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them."

I. The Divine Forecast

There are mysteries which the human mind by its own exertions is unable to understand but which God has revealed to us in the Scriptures, and by the Holy Spirit. For example there is the mystery of godliness, "God manifested in the flesh." There is the great mystery of "the Church which is His body." There is also the mystery of Israel, the everlasting nation. There is a mystery about Israel which the ordinary individual is unable to fathom. The present existence of the Jews, their dispersion, their apostacy, their sufferings, their future destiny—these are all mysterious and baffling to the human mind

except when studied and understood in the light of revelation in the Scriptures.

Hegel, the greatest philosopher that Germany has produced—a man who was fond of showing the meaning of history—said, when he came to a study of the Jews, "It is a dark, troublesome enigma to me. I am not able to understand it. It does not fit in with any of our categories. It is a riddle." Israel is a mysterious nation just as Jesus is mysterious. His name is "Pale," "Riddle," "Wonderful."

If Israel is a mystery, it is also a testimony, a most potent witness to the truth and inspiration of the Scriptures. An Emperor once asked the Chaplain in his army for conclusive proof that the Bible is an inspired Book. The Chaplain answered, "Sir, the Jew!"

> "'Mid the raging streams of cruel doubt,
> There is one fact always true,
> That the centuries cannot wipe it out,
> That great fact is the Jew."

The Bible, sixty-four out of the sixty-six books of it, were written by Jews. Jesus Christ came to earth as a Jew, born of the virgin Mary, a Jewess, and raised in a Jewish environment.

Let us examine briefly, the history of Israel, this mystery, this miracle of the centuries, in the light of Moses' prediction in the fourth chapter of Deuteronomy, beginning with the twenty-fifth verse. This passage forms part of the farewell address Moses gave to the children of Israel in the plains of Moab before they entered into Canaan. In this address, which is mainly prophetic, Moses gives a very remarkable forecast of the history of Israel. This is the forecast: After sojourning for an indefinite period in the land, Israel will corrupt themselves and turn away from God and become idolaters. In consequence they will soon perish from off the land of which they were about to take possession. Yet their destiny and experience will be different from that of other nations who, when driven from their land, also perished from the face of the earth by being either absorbed or exterminated. But something different will befall Israel; something which up to the time of this prophecy, had never been the experience of any other people. Jehovah will scatter Israel among the nations "from one end of the earth, even unto the other." (Deut. 28) Among these nations, Israel will find no ease, nor will the sole of their feet have rest. They will be oppressed and persecuted.

Their sorrows and sufferings will be unlike those experienced by any other people, yet they will be preserved, and in the end a spirit of repentance will be given them. Furthermore it is predicted that in the latter days there will be a restoration of the covenant relationship

of Jehovah and His people resulting in the blessing of Israel which in turn will become a blessing to the world.

II. The Apostasy—"Ye Shall Corrupt Yourselves"

Let us now examine a few of the outstanding points in this forecast and compare them with the actual history of Israel. We note first of all that Moses predicted that the people of Israel would apostatize. They would turn away from the pure faith of Jehovah, their God. "Ye shall corrupt yourselves and do evil in the sight of the Lord your God, to provoke Him to anger." The prediction concerning this apostasy is even more definite in Deut. 31:16, "Jehovah said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them."

This prediction is now well known history. For in spite of these warnings and the warnings and remonstrances of all the prophets, Israel persisted in following after the gods of their heathen neighbors. And when their Messiah came, the one predicted by their prophets, they recognized him not but caused him to be put to death for a blasphemer. "He came unto His own, but His own received Him not."

III. Israel's Punishment

As a consequence of their apostasy and as a punishment therefor, Moses predicted that Israel would lose their land and be scattered amongst the nations of the world. "Ye shall be destroyed from the land," and "Jehovah shall scatter you among the nations." This prediction is made again and again.

The Romans, at whose hands the Jews suffered the last and most extensive dispersion, conquered many nations who were generally allowed to remain in their own land on the simple condition of submitting to the Roman government. But this concession and consolation allowed all other conquered nations was not given to Israel who were scattered among all nations and many of them were sold into slavery. This was exactly in accord with prophecy.

The extent and remoteness of the dispersion of the Jewish people is most remarkable. There is no such phenomena to be found in the history of any other people. Travel from one end of the earth to the other and you will everywhere find the Jew.

This then is the miracle of Israel's continued existence, that though they are scattered amongst all the nations of the world, with no country or government of their own, lacking every thing necessary for the perpetuity of nations, the Jewish people still persist and are to be

found more numerous than ever in their history. And this continued existence of Israel is in spite of the persecutions and martyrdoms they have suffered through the centuries.

In his "Ivanhoe," Sir Walter Scott gives us a picture of the sufferings of the Jews in England during its early history. "Except, perhaps, the flying fish," Scott writes, "there is no race existing in the earth, or the air, or the waters, who were the objects of such unremitting, general and relentless persecution as the Jews of this period. Upon the slightest and most unreasonable pretences, as well as upon accusations the most absurd and groundless, their persons and property were exposed at every turn of popular fury; for Norman, Saxon, Dane and Briton, however adverse the races were each to the other, contended which should look with the greatest detestation upon a people whom it was accounted a work of religion to hate, to despise, to revile and to persecute."

What Sir Walter Scott says of the experience of Israel in England during the early history is true of this people's sufferings in all the centuries.

"The attempt to exterpate them," said Lord Beaconsfield, "has been made under the most favorable auspices and on the largest scale; the most considerable means that man could command have been pertinaciously applied to this object for the largest period of recorded time. Egyptian Pharaohs, Assyrian Kings, Roman Emperors, Scandinavian crusaders, Gothic princes, and holy inquisitors, have alike devoted their energies to the fulfillment of this common purpose. Expatriation, exile, captivity, confiscation, torture on the most ingenious, and massacre on the most extensive scale, a curious system of degrading customs and debasing laws which would have broken the heart of another people, have been tried, and in vain. The Jews, after all this havoc, probably more numerous at this date than they were during the reign of Solomon the wise, are found in all lands, and prospering in most."

Even today we find the Jewish people all over the world enveloped in a state of gloom and despair. In Germany the entire 600,000 Jewish population is deliberately being reduced to a state of pauperism and slavery. As a result of the measures instituted by the government of Adolph Hitler, Jews have been expelled from public office, driven out of the professions and reduced to economic poverty and starvation. Unable to endure these sufferings and persecutions many Jews in Germany are daily committing suicide.

From Poland we received reports that 90 per cent of the 3,000,000 Jews in that sad country are in a state of starvation due largely to the heartless discriminations of the Polish officials. In Austria and

Hungary where the life of Israel was normal in the past, anti-Semitism is on the increase. Even in our own beloved country there is at present being developed an anti-Jewish propaganda so poisonous and diabolical that if unchecked will result in serious consequences for the Chosen people. The most discouraging aspect of this propaganda is that it is being fostered by so-called Bible "teachers," self-styled defenders of the Christian Faith, who are giving publicity to the forgeries and myths contained in the "Protocols of the Elders of Zion." The fact that the "Protocols" have again and again been proven to be forgeries, written by a Russian anti-Semite, does not seem to matter to these so-called "Defenders of the faith," whose hatred of the Jews transcends all reason.

The contemplation of this sad picture of the state of the Jewish people throughout the world would indeed be hopelessly discouraging were it not for the fact that we know that the protecting hand of our God is over this people, that they are still "beloved for the fathers' sake." For it must not be forgotten that during the long history of Israel enemies have arisen, and in the name of the Gods they worshipped, sought to degrade and destroy the Jews. We have had a Pharaoh, a Nebuchadnezzar, a Haman, a Titus, a Torquamada, and today a Hitler. But God always dealt with Israel's enemies and in accordance with His promise mercifully delivered His people. For did not our God promise that when Israel is "in tribulation and all these things are come upon thee . . . he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them"?

IV. Israel's Testimony

What is the reason for this miraculous preservation of Israel, a preservation as we have noted, that is in defiance of all the laws governing the perpetuity of nations? What is the purpose of this preservation? The answer is that they might be a witness among the nations of the world. "Ye are my witnesses," saith Jehovah. It is true that Israel's testimony since their dispersion has been passive and mute, but nevertheless the witness of this people has stood out through the centuries as incontrovertible and as a monument to the truth of the Bible and the faithfulness of God.

For example, in these days when theological professors declare that it is doubtful whether Abraham was an actual historic personality, is it not reassuring to know that there is a people, a whole nation, who whenever they name Abraham, say in the ancient tongue "Auroam avinu,"—"Abraham our father"; and when it is denied that Moses ever existed, it is equally heartening to know that there is a nation scattered throughout the world who when they name the name of Moses say,

"Moshe rabbinu"—"Moses, our teacher, Moses our lawgiver." So that in answer to the wild theories destructive of the truth of the Bible, we have a nation dating its origin from, and direct kinship to the very Biblical personalities whose historic existence is denied. For if there was no such historic figure as Abraham how can we account for the existence of the Jews who claim Abraham as their father? And if Moses never existed, how can we account for the fact that there is a people, a whole nation who recognize Moses as their Emancipator and their lawgiver?

Then, too, in this materialistic age when men not only deny that God manifested himself in the flesh as Saviour but deny Him also as the Creator, it is most assuredly heartening to observe that there is a people who throughout their history have kept the seventh day as a reminder and testimony that in six days the Lord created the heavens and the earth and rested on the seventh day.

It is significant also to note the various festivals Israel continues to observe. There is the Passover which celebrates the great historical event of the Exodus and the miracles which God wrought for them in delivering them from the bondage of Egypt. There are the feasts of Weeks and of Tabernacles, which commemorate the experiences in the wilderness, and their entrance into the promised land, and many other rites and observances which could only have originated in actual history of which they are the living witnesses.

Adolph Saphir notes that as the people of Israel "observe the festivals, so they observe the law of Moses; and it is owing to the law of Moses that they are still in existence, for Israel is not like any of the other nations. Other nations when they have reached as it were their highest point, and when they have been living in great civilization and luxury, become effete, on account of their immorality, and on account of their wickedness; but Israel has never become effete.

"The sanctities of family life endure in Israel up to this day, owing to the ordinances, which God gave to His people, and to God Himself watching over them. They are physically, as they ever were, distinguished by their longevity, distinguished by their tenacity and vigor of purpose, distinguished by their mental freshness, so that they are able to enter into any branch of study or into any occupation of life."

C. A. Schonberger, one of the great Jewish missionaries, also makes a remarkable observation regarding Israel's testimony amongst the nations. "God's judgment of Israel," he says, "is, the most terrible thing in history—yet they have been preserved to this very day through the power of that very God who punished them so terribly. Here they are a monument to the truth of God's Word—a

monument also of God's faithfulness. None of the persecutions which they have endured have availed to destroy them. . . . Showing that the Lord God has made them to be a peculiar people, a nation to be perpetuated."

V. The Future of Israel

Now what about Israel's future? Shall the Jew forever be a wanderer and a fugitive on the face of the earth? Shall the judgment of God be upon him forever, so that he will always be a byword and a curse; so that the world will always hound him and persecute him and seek to destroy him? Not so says the answer of God. The end of Israel's history is not in dispersion and persecution but in restoration and conversion. For Israel is to become again the missionary people of the world, so that through them all the ends of the earth may have the glorious Gospel preached and see the salvation of God. Moses made this prediction of Israel's future at the very beginning of her history. For in this same germinal prophetic forecast the Great law giver says: "And thou shalt seek from thence Jehovah thy God; and find Him, when thou shalt search after Him with all thine heart and with all thy soul. When thou art in tribulation and all these things have overtaken thee in the latter days, thou shalt return even unto Jehovah thy God, and shalt be obedient unto His voice."

Just as the prediction concerning Israel's apostacy and dispersion has been minutely fulfilled so will Israel's complete restoration and conversion come to pass some day. The Apostle Paul assures us of the coming of that day. "Hath God cast away his people?" the great apostle to the Gentiles asks. And his emphatic answer is, "God forbid!" By no means! Certainly not! For a day is coming when "all Israel shall be saved" because "there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Romans Chapter 11.

What a great day that will be when Israel's rejected Messiah comes back again and the nation beholds Him whom they have pierced. What a picture of this great event the prophet Zechariah gives us in the twelfth chapter of his prophecy. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his firstborn."

In the meantime, what is to be the attitude of the Christian in these days of Israel's trials and tribulations. Certainly the attitude should not be one of hate and persecution as though we were their enemies. It is not to be forgotten that God is going to judge the

enemies of the Jews, whether nations or individuals. The promise made to Abraham and to his seed will stand forever, "I will bless them that bless thee and curse him that curseth thee; and in thee shall all the families of the earth be blessed" Gen. 12:3.

The Christian's attitude toward Israel should be patterned upon that of the Apostle Paul. We should earnestly desire and pray for Israel's salvation. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Rom. 10:1. Our love for Israel should be so genuine, our lives lived before them should be so holy and our sacrifices on behalf of their salvation should be so wholehearted that they might easily discern the difference between the true Christian and the false and so discerning he might behold the Christ as his rejected Messiah and Saviour.

The Christ of the Book of the Revelation
The Commander in Chief

By REV. CHARLES J. ROLLS, D.D.
Dean of Kansas City Bible Institute, Kansas City, Missouri

THE COMMANDER-IN-CHIEF

Revelation, Chapter One 12-18

Having considered a representative from the four great galleries, we should be eager to review the honours of the Commander-in-Chief, from whose resource and mastery every unit throughout the innumerable hosts derived the training and the moulding that led them to their service and immortal renown. In Him we can expect to find the renown of David's dignity, the royalty of Solomon's dominion, the resoluteness of Abraham's devotion, and the reality of Isaac's dedication. Yea, we would need to contemplate, in like manner, the virtues of the myriads of saintly characters and heroic souls to obtain an adequate conception of the fulness that resides in Christ.

Matthew passes from Christ's royal line, from which we have selected the initial characters of race and regality, to His regal law and proceeds to describe His regal administration and jurisdiction.

Between these two subjects John the Baptist, the predicted herald, appears, for the purpose of announcing the approach of the King. The African people in the interior of that great continent have a well-worn proverb which runs—"There is no king without a herald." Prior to Jehovah manifesting Himself to Moses, He preceded that momentous event by the voice of a trumpet that waxed loud and long until the awe-stricken people stood afar off (Ex. 19:19). When Christ was to be manifested to Israel, the voice of John the Baptist heralded the coming of the King. At a later date the hour had arrived when the glorified Saviour, who is none other than the Prince of kings, was about to appear to John on Patmos. The seer was in the Spirit on the Lord's day, when he was suddenly arrested by the royal trumpet blast of sovereign power declaring the proximity of Deity (Rev. 1:10). John turned immediately and saw the King, in all His regal majesty, standing in the midst of the testifying agencies in the holiness of His beauty and omnipotent strength. There is a profound sense of mystery veiling the secret of the King's authority that becomes very pronounced

when reading His immortal message contained in Matthew 5 to 7. Who is this personage that legislates without consulting counsellors, that frames a law to deal with the very springs of personal life, and who lays bare the unseen motive and invisible desires of the heart? For an answer to our question, we must turn to the unveiling vouched-safe to John on Patmos, where the legislator is fully identified as the immortal Maker of men and is seen walking in His supremacy as magister of the Church, with eyes of penetrating discernment.

The appearance of His head impresses the fact of His infinite wisdom and inherent knowledge with insight into all truth. The gold-encentured breast expresses the impregnable righteousness of His love; the sword-like speech is invincible and the exercise of His authority as He advances is wholly irresistible. Emanating from His very features shine forth the radiance of ineffable light and so terrible was the glory and grandeur that John, the intimate, the loyal lover of the Galilaean lake, fell at His feet as dead. The sublimity of this picture is awesome, for the Son is displayed in all the investiture of His Father's glory, which He said while on earth was His possession before the world existed. He is empowered with the prerogative and might to fulfill all the divine purpose and assumes His official vocation with the pleasure of Jehovah prospering in His hand.

Herein is fulfilled His claim of Matthew 11:27, "All things are delivered to me by my Father: and no man fully knoweth the Son, but the Father." John now proves, in his own experience, the reality of this striking claim.

Partial glimpses in miniature of the investiture of our Lord which was before determined, were foreshadowed in the personages already considered, for it is written of Father Abraham, that he gave to his son Isaac ALL that he had (Gen. 24:36). Also of David, the outstanding monarch, as having declared, "Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne" (I Kings 1:30). The rights to all possessions for appropriation, and the right to all power for administration are here set forth. Both of these prerogatives were claimed by Christ in Matthew's Gospel and both are seen in realization in the opening division of Revelation, namely, chapters 1 to 3, inclusive. In proceeding, let us consider with some measure of detail, the supernal excellence of Christ's dignity disclosed to John in vs. 12 to 18 of chapter one.

THE FAMED MAJESTY

John describes the One he beheld as the "Son of man," a title which at once combines the loftiest honour and the lowliest humility. The kingly life of His impressive lordship and the incomparable loveliness of His meek deportment, are blended in the name. In the

Gospels, "Son of man" is associated with Christ in the capacity of justifier and judge, ransomer and ruler, saviour and sovereign, as the One who came, and as the One who is to come again. Some claim a superior spiritual discrimination that can detect a difference between His coming as the Lord and His coming as Son of man. If these two are different, how can the coming of the Bridegroom and the coming of the Lord be one and the same? All three are supplied in Matthew 25. I am fully aware that my statement will be viewed with pity by some who will say that the writer has failed to distinguish between the Christian Church aspect and the Jewish aspect.

As Son of man He "came to seek and to save that which was lost" (Luke 19:10). As Son of man He came "not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45). As Son of man He is coming again at the **parousia** (read Matt. 24:27, with Luke 21:27, 28). As Son of man He is here seen in direct relationship with His Church. During His ministry of grace on earth, men rejected His loving acts in this very character as Son of man, wherefore it is under this same title that the Father has committed to Him the sole prerogative of judgment (see John 5:22, 27).

Although it was possible to reject His proffered mercy, no one will be able to resist His justice. The great symbol of this judicial vocation is unveiled in Revelation 14, where as Son of man seated upon a cloud with sickle in hand, the hour of His judgment is announced as having come. This presentation, occurring in the fourth section of the book, confirms the fourth Gospel, whereas, in John 5:26, 27, it is written, "The Father . . . hath given him authority to execute judgment also, because he is the Son of man." These are past bestowments, not future accessions.

He demonstrated when on earth that He could impart life, and that all judgment was His. Both of these have continued to be His prerogatives and will remain so, until He achieves the momentous task of the resurrection of the dead, and of bringing forth judgment unto victory.

a. His Vesture

He was "clothed with a garment down to the foot." The garment He wears is a fitting symbol of the uniform integrity which pervades in all His activities.

This regal robe is entire and consistent, representing as it does the character of the priestly conqueror and the nature of His work. All His motives and movements are controlled by immaculate righteousness.

Even when on earth, Christ was characterized by the distinguished vesture He wore, as woven in a complete whole without seam. Like-

wise, the entire fabric of His strenuous activities, witnessed consistently to the name and nature of God. He said of that name, "I have declared it and will declare it." In the unveiling He continues the declaration by setting forth the very nature of God in every phase of His offices and activities. Standing on these sacred heights with the renown of glorious accomplishments behind, and the grandeur of more wondrous achievements ahead, He is arrayed in His official raiment of ability and integrity.

The priestly attire consisted of the **prelegomena,** a seven-fold dress; namely, the ephod, girdle, stones of memorial, breastplate of judgment, robe, mitre, and broidered coat. Each of these had a special significance, and each in turn had a conspicuous place in the functions at one or other of the seven feasts, at which times one definite article of the tabernacle was given prominence in the ceremony.

Of this entire outfit, the ephod was the distinctive garment of official character, to which all the others belonged, as accessories. The material from which it was made was exactly the same as the veil, and is described in its essential meaning in Hebrews 10:20.

These facts make it plain that the glorified Messiah undertakes all that was figured in these symbols which were declared when given to Moses, to be patterns of things in the heavens.

The obligations of ministry devolving upon this supreme priest involves "heaven" and "earth," the two words occurring one hundred and thirty-three times in the unveiling, and His objective is to bring these into harmony so that God's will shall be done in earth as it is in heaven.

The entire habit is becoming to the authoritative office Christ fills, both as regards the character of His own dignity and the solemnity of His great purpose. Priestly work included the executing of judgment as well as the extending of mercy, and therefore the Son of man is equipped with limitless competence for the wars to be waged, the world-kingdoms to be subdued, the strongholds to be captured and the enemies to be subjugated. With His nature of deity, His character of royalty, His heart of sympathy, and His power of authority, none can resist the resolute march of His achievements. In this station of adequate ability He upholds His people's cause, while at the same time He continues to undo the works of the devil. Ultimately, at the last great issue (Rev. 19), He is depicted as faithful and true, and in righteousness He doth judge and make war, with His lustrous vesture dipped in blood, upon which in luminous letters the sovereign title is written, "Lord of lords and King of kings" (v. 16).

b. His Virtue

"And girt about the breasts with a golden girdle."

Here His impressive Lordship and imperial love are faithfully

allied. His lustrous love acts beneath a golden girdled breast, which betokens that His affections are in perfect accord with His administration of righteousness. Isaiah, when describing Him in His majestic justice, said, "Righteousness shall be the girdle of his loins and faithfulness the girdle of his reins" (chap. 11:5). The girdle was for the binding of the official dress, and was woven of the same elements as the ephod and veil. All of the imparted ritual of Israel became spiritual reality in Christ. His heart of fervent love-throbs beneath an encircling band of faithful justice, there is no antagonism between the two, but the closest contact and mutual aid. His affections are not weak and sickly, but strong and noble, and are shielded and dignified by an impervious righteousness.

This surely is the answer to the oft-repeated question: Can a God of love punish sin and be consistent with His revealed nature? Yea, verily, because His perfect love and prevailing justice are in abiding harmony and eternal agreement. What love can there be worthy of the name, without a basis of truth and righteousness. Love's honour is built upon love's holiness. What would be the worth of a compassion that was built upon corruption? Solely on the principle of truth He transforms, truly by virtue of holiness He hallows, and in absolute justice He justifies (Rom. 3:26).

Christ's love is untinted by varying motives and untainted by selfish longings, its very loftiness is proportionate to its enduring lustre. The streams thereof flow from the unshadowed height of radiant glory. There is but one scale for measuring this sovereign love, for the magnitude of its range and quality cannot be determined, save by the degree of its crystal purity.

He is shown here in the official capacity of His love—a love which is a controlling factor in qualifying Him to carry out the transcendent task of bringing forth judgment unto victory. When the great day dawns for the closing combat against evil, it will be plain to all that "in righteousness he doth judge and make war" (Rev. 22:11).

c. His Venerableness

"His head and hair white like wool, as white as snow."

The untarnished whiteness of His head and hair symbolize the maturity of His understanding and the perfection of His intelligence. This halo of holiness adorning His head like some mystic nimbus, invests His brow with a venerable and awful sanctity. Events and activities to the uttermost bound of remoteness are, to His omniscience, a vivid present. He holds the mastery of secrets of both the visible and invisible spheres, because of inherent knowledge. Coupled with this is the quality of infinite wisdom with its fine judgment and delicate intuition of both moral and spiritual discernment.

We cannot refuse to be measured by His standards nor decline to submit ourselves to His scrutiny. Immunity is impossible, and bribes are unavailing. In the pure white holy love of this friendship, He is faithful and true, strong and tender, but He refuses to condone any evil thing in His Church or people.

He watches the drift of tendencies and temperaments, and when these are leading astray, He rebukes with a pity that is pitiless in severity. He knows the neglect of values and the prostitution of gifts. He is familiar with the movements of mind and attitudes of soul, the varying motives and changeful desires.

On the other hand, no expression of devotion nor act of loyalty escapes His notice, for He is sensitive to a degree and perfect in appreciation. He is almighty and all wise, and His superatural knowledge and perfect wisdom qualify Him for the unerring judgment which He finally administers at the great white throne (Rev. 20: 11).

Then shall the resourcefulness of His pure mind and the might of His spotless majesty combine to pass and execute the last sentence upon sin.

d. His Vision

"His eyes were as a flame of fire."

These resistless eyes are another essential in perfect discernment. "All things are naked and open unto the eyes of him with whom we have to do." There is nothing that can escape the observation of His infinite perception, and immaculate insight. He is the exclusive possessor of eyes that are like to a flame of fire. Fire stands in Scripture as one of the supreme figures of divine judgment and is first revealed in Genesis 3.

The dictionary attempts to define the word by saying "it is heat and light evolved by ignition and combustion." As heat, fire scorches and devours; as light, fire illumines and purifies. Malachi describes the Messiah as the angel of the covenant, and declares, "He is like a refiner's fire" (chap. 3:2). The subsistence of igneous rock is the product of fire, also diamonds and jasper stones are formed by the intense heat of fire combined with pressure. The jewels of the society of God are transmuted by the alchemy of His divine grace, from the mortality of corruption, into the permanent foundation stones of God's immortal city. The fire of Christ frees the souls of the redeemed from dross and alloy, until the lustre of love and the radiance of righteousness scintillate forth the witness of His wisdom and grace.

> "What hath stripped the seeming beauty
> From the idols of the earth?

Not the sense of right or duty,
But the sight of peerless worth.
'Twas His look that melted Peter,
'Twas the face that Stephen saw.
'Twas the heart that wept with Mary
Can alone from idols draw.
Draw and win and fill completely,
Till my cup o'erflows the brim,
What have we to do with idols
Who have companied with Him?"

This same fire of justice detects all that is effete and devours all that is evil. Where other judges are dependent upon external evidence, He turns away from all that pertains to outward estimates of action, to a careful scrutiny of underlying motives. His eyes are like the Gamma ray, that can make manifest the flaws in the stern post of a cruiser encased within sixteen inches of solid steel. In His unclouded knowledge of perfect vision, He penetrates to the dividing asunder of soul and spirit, a difference that many would-be religionists fail to discern (Heb. 4:12). In His prescience He foresaw the course of His Church through the centuries and suited Himself to each phase of her experience, in a character that ministers reassurance and insures resource. In view of the varying environments she would encounter, He made available an adequate competence for every changeful emergency, to enable her to resist the manifold strategies of the enemy. He not only foretold the programme leading to the perfecting of the Church, but forecasted the processes leading up to His taking possession of the inheritance. He likewise foreshadowed the conflicts that would precede the establishment of His kingdom, and disclosed the events that would come to pass ere the city of God was realized.

The perception of His vision penetrated to the hindermost and foremost of every realm and sphere, and to the innermost and outermost of every heart and mind. The glint of those lovelit eyes that once charmed the burdened and consoled the distressed, is now the harbinger of terror to the hearts of the obdurate and rebellious. Lawlessness will yet be fully exposed in every phase of its selfishness and pride, when He that is faithful and true and with eyes as a flame of fire (Rev. 19:12) rides forth in overwhelming triumph, bedecked with His scintillating diadems and crowns of conquest.

e. His Virility

"And his feet were like unto fine brass as if they burned in a furnace."

His tireless feet that plied the highways of Galilee are seen here

as having assumed a new character of resoluteness. The figure suggests irresistible strength and a procedure that cannot be obstructed. Brass is one of the most unyielding of metals and best describes the resoluteness of His firm step and the inflexility of His sovereign will. He marches forward, regardless of enemy opposition, for the upbuilding of the divine rights and the securing of the divine purpose. Further, there is an intimation here that His own personal walk has already had judgment passed upon it, because brass was used in the structures of the Tabernacle and Temple to signify the fact, that judgment had been executed as a basis for man's entrance, acceptance and privilege. Christ's ways were found to be untainted by defilement, and untarnished by rebellion, so His walk is now the standard test of obedience, "If we say we abide in him, we ought also so to walk even as he walked" (I John 2:6). The nailprints have left an indelible scar which is an abiding emblem of the excruciating agony endured on the brutal Cross.

In John's observations the very one transfigured on the mount and transfixed on the cross and here seen as Son of man, had passed under the infinite scrutiny of divine holiness, alike as to His inward motives and outward acts. The verdict was first declared by the Father, who said, "This is my beloved Son in whom I am well pleased," and was later demonstrated in the unveiling by the nature of the metal to which His feet are likened. These were seen enwrapped in a mystic shimmering of translucent light, similar to that which emanates from a crucible of clear, molten metal. Such an one is fully qualified for the exercise of a judgment that is unchallengeable. He Himself is refinement refined, perfection perfected, and glory glorified. The purity, therefore, of His walk is depicted as radiantly transparent, and His friendly feet that were once beautiful with glad tidings of peace (Nah 1:14), are to become terrible in conflict, when He treadeth the winepress of the fierceness and wrath of Almighty God (Rev. 19:15).

f. His Vocation

"And he had in his right hand seven stars."

The Son of man is the **magister** of the Church, and in this relationship He possesses the right of supreme control. His right hand of prevailing might holds with perfect ease the entire **ecclesia**, in her variety of offices and unity of operation. She was chosen as the medium and vehicle of expression through which He has been working out the good pleasure of His will through the centuries. The stars symbolize administrative authority, and all such authority He sanctions; therefore, every gift bestowed is to be exercised in relation to Him who delegated it. He is at once the Church's authority, ability

and abiding maintainer. He founded it upon sacrifice, He furnishes it with supplies, and He frustrates the enemy's attempts to overthrow. He declared, in Matthew 16:18, that the gates of hell should not prevail against it. His statement of claim may be verified after nineteen hundred years, for every attempt to overwhelm or annihilate has proved abortive. In this again we are assured of His power and the competency of His prevailing strength. He cannot be defeated, nor can He be dethroned, and His right hand is strong to sustain.

The glorious characteristics of His personal dignity that have preceded were but introductory to this wonderful vocation, for His right hand stands out in prominence and is mentioned four times in the section.

In Matthew 25:34, He taught that His right hand was to be the final expression of welcome and security in determining destiny. Just as the feet symbolized His spotless walk, so the right hand declares His administrative work founded on sacrifice, and the scar therein verifies eternally that He endured the Cross and despised the shame.

The Arabian rosary, with its ninety-nine beads in three sections of thirty-three, was first incorporated into the Church in Spain in the days of the Crusades. To the Moslem the beads stand for the attributes of divinity, one section referring to the virtues of love, joy, peace, patience, mercy, and the like; another section intimating righteousness, justice, holiness, judgment, chastisement, etc., and the third representing hatred, wrath, fury, anger, vengeance, and so on.

Dr. S. M. Zwemer told me he was in the habit of asking Moslem leaders, whom he met, to permit him to see the rosary they used, in order that he might determine to which group they belonged. On one occasion he made this request to a venerable pilgrim. "I do not carry a rosary; why should I?" replied the old Arabian mystic. "What do you do about the attributes?" Dr. Zwemer enquired. "Allah has engraven them on the palms of my hands," was the answer. (Notice that the lines on the left hand are thus AI, and in this order IA, on the right. These marks in Arabic are the figures for 81 and 18, which make ninety-nine. An inverted V is their figure eight.) Yes, and "Jesus Christ was God's Son; He, too, had the divine attributes engraven on His hands," answered the Doctor. "But He allowed His hands to be pierced on the Cross to answer for my violation of the ninety-nine attributes of deity, and now God has engraven me on the palms of His hands."

On the principle of having fulfilled all the divine claims Christ now upholds His Church, and will do so until the holy city shall be established in His hand (Isa. 62:1-3), and He shall rule the nations with a rod of iron (Rev. 19:15).

g. His Voice

"His voice was as the sound of many waters."

Here again there is a perfect combination of diversity in unity. There has ever been a manifold variety of methods employed by Christ in speaking to men; this is implied in the word many, and yet withal they constitute but one voice.

At sundry times and in diverse manners God spake in times past . . . by the prophets. Over and above all, the Son Himself hath spoken, and when He did so, men marvelled at His authority (Matt. 7:28, 29). What He said was not merely profound, but self-evident truth, for His was the final voice confirming all that He had uttered through the prophets. The diversity was not disparity, but concordant harmony. The sense of mastership always pervaded His teaching. His words convicted the conscience, convinced the reason, and constrained the will. He had a perfect understanding of the subject He dealt with, and so much of what He previously said had been fulfilled when He gave the vision to John that His words were even more impressive in their solemn grandeur. On earth there was no indefiniteness and indecision in His voice. He compelled attention and admiration, not simply because of the restfulness of His tone, but by virtue of the regality of truth.

No voice was so tender and arresting in its appeal, for He spake as never man spake. In the message we are now considering He is speaking to the Church to confirm, correct and counsel in a manner suited to all the centuries of her earthly sojourn. He completely identifies Himself with her, and indicates all that would transpire in relation to her character as a corporate whole, the sphere of her activities, and the experiences she would encounter. He outlined the forces that would be subjugated in the world, the ultimate domination of His universal kingdom, and the final goal of relationship to be secured in the society of God's city. He especially stressed that the whole message was a testimony to the churches (chap. 22:16). The sweetness of the merciful accents that sounded from His lips on earth, combined with the strength of sovereign command by which He rebuked demons and subdued storms, here develops in proportion to the stupendous task that confronts. Ultimately His voice shall thunder forth its summons which shall reach all that are in the graves, and in that day no excuse will avail to exempt any from that last and grand assize (chap. 20).

h. His Victory

The portrayal next advances to the weapon by which His judicial warfare is achieved. "Out of his mouth went a sharp two-edged sword."

His sword of judgment and of justification is His Word, with it He smites, and by it He vindicates. His Word is described in Hebrews 4:12 as sharper and more severe than the keenest critic, with a discriminating discernment that is perfect. No stronghold of imagination is impervious to its penetrating character. This sword is more punitive and resistless than His piercing gaze. The one searches, the other smites; the former discerns, the latter devours. The searching sight of eternal light becomes operative in executive power through the burnished purity of the sword of the Spirit, which is the Word of God.

There is no sword of human manufacture that can meet every emergency and strike a decisive blow under every condition, without turning its edge and marring its effectiveness. The sharp sword of His mouth is never blunt, and cannot fail in achieving the expressed mind of its possessor.

No paraphernalia of man and no equipment of human ingenuity or diabolical invention can evade the force of its thrust. He knows every vulnerable spot. James tells us of the dominion of the tongue and its possibilities, the empire it holds, the sceptre it sways, and reminds us that it is the supreme index to character. The words of Christ are witness to His character and capability. He spake, and the violence of fire was quenched. He commanded, and the demons were conquered. When He expressed His will, the storms were quelled and proud waves were stayed.

> "The deep, the demons, and the dead
> Were subject to the words He said,
> Unveiling thus His power and might
> To exercise the Godhead's right."

He declared in the days of His manifestation that the word He spake would be the chief factor of judgment in the last day (John 12:48). He unhesitatingly assured His hearers of the age-abiding vitality and veracity of all He uttered. John adds to the earthly testimony His declaration from heaven, which confirms that these things are not mere verbiage and rhetoric, but sayings that are true and faithful.

Possessed of the holiest nature, and crowned with the highest authority, His omniscience qualifies Him to find unimpeachable verdicts and pass sentences that cannot be revoked. When the flashing splendour of His deathless leadership is revealed, commanding the marshalled throngs of the righteous in their raiment of untarnished whiteness, the full insignia of His faultless judgeship will become apparent to all. For the radiant letters of His designation will then be broadcast in characters of fire, for His name is called "The Word of God" (Rev. 19:12).

Then also justice will be seen in visible operation, "for out of his mouth goeth a sharp sword, that with it he should smite the nations" (Rev. 19:15).

Thus far the robe that mantles His majestic Person, the righteousness that girdles His affections, the renown that adorns His brow, the recognition of His piercing gaze, the resoluteness of His firm step, the rule of His almighty hand, the regnancy of His invincible sword, and the range of His clarion voice are but contributing facts that combine to insure immaculate judgment and also serve to prepare us for a glimpse of the radiance of His effulgent countenance.

i. His Visage

"His countenance was as the sun shineth in his strength."

Here we could wish that words were as massive pillars that support huge piles of masonry. Our standards of verbal measurement, such as stupendous, prodigious, enormous, magnificent, wondrous, ponderous, and colossal, all break down.

We have reached the imponderable and the ineffable. Who, at some time or other, has not stood with adoring wonder when the arresting beauty of an unprecedented sunset burst upon the sight? What mingled ecstasy thrills the souls as that majestic orb seems to fling an overwhelming flood of light across the landscape, ere the evening shades begin to fall! The unfolding glory of its resplendent radiance eclipses all expectancy and the exquisite colourings of sky and cloud become simply gorgeous to a degree.

Let us lift the contemplation of these splendours to an excellence more brilliant, to a magnitude more resplendent, to a Shekinah more effulgent, until surpassing loveliness in multiform perfection breaks upon the spiritual vision and we anticipate Him whom John saw. "For behold his face is as the sun shineth in his strength," and the glory of the light penetrates all the mysteries and sheds interpreting rays upon every vista of the unseen. Do we really know aught of an abode beyond the veil? Yes, verily, for He said, "In my Father's house are many mansions."

The habitation, the preparation, and the reception are all assured. "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (John 14:1-3). The sunburst of perfect revelation streams from His majestic face, the face of the Sun of righteousness (Mal. 4:2).

Some have referred to this chapter as a night scene, because of the lamps and stars, but there can be no night where the Shekinah

of His glowing face shines forth. What a privilege to be able to bask in the sunshine of His favour and revel in the brightness of the light of life! John had learned to open to the influences of the solar energy of grace and glory and had drunk in the life, health, and power from this supernal source, "the day spring from on high." The metaphor is profoundly suggestive and indicates Christ as

a. All-Ruling in His Power

The sun is the emblem of ruling might. God gave the sun to rule (Gen. 1:16; Psa. 136:8). In the solar system, the sun is the centre, sovereign and kingly, like some majestic monarch maintaining his state of splendour while attendant worlds are obedient to the supremacy of his power. Saturn, Jupiter, and Mercury are great, but the sun is far greater. In vain do these planetary masses attempt to leave their orbits and pursue an independent course. The sun holds them, binds them, draws them, with his great inherent might, controls them in the fulfilling of their determined orbits, according to their appointed periodic time. Omitting the minor causes, the days, the seasons and the motions are dependent on his presence. He is the source of life, heat, light and law. His sovereignty is so beneficent that perfect order prevails in the whole planetary system, which is beautiful in regularity, with a harmony that issues in the music of the spheres.

Christ fulfills all these majestic functions in the spiritual world. He is in the midst holding relative position to all men and movements. He combats interference, controls stationary points and censures retrograde motions. He supervises the Church and all her activities. He secures the inheritance and frees it of all decay and death. He subdues the enemy and founds the abiding kingdom. He shatters the forces of organized idolatry and rebellion and illumines the society of God, with the glorious splendour of His radiance (Rev. 21:23).

Christ holds all by His sustaining strength, for by Him all things consist. There is no place we can escape His power, for He is all-pervading in His influence (Psa. 139:7-12). Once a day each terrestrial meridian comes in its turn opposite to the sun, and it is high noon at all places in that meridian. Some spots get more of his heat, some less. That depends on the position, but all get some, for Christ, like the sun, is no respecter of persons. We shall miss one of the greatest features of this unveiling if we fail to see the far-reaching power and splendour for rule on the opening page that emanates from this face which is as the sun shining in his strength. His face expresses His nature, for He is Light, and also exhibits the character of His imperial majesty, which is so perfectly component as to cope with every phase of administration in every sphere.

b. All-revealing with His Light

That which makes manifest is light (Eph. 5:13). The sun is the great revealer. Fancied complexions are exposed, but real beauty is set forth in attractive clearness when we come under the illuminating rays of this great monitor of the heavens. "The heavens declare the glory of God . . . in them he set a tabernacle for the sun which is as a bridegroom coming out of his chamber and rejoiceth as a strong man to run a race. His going forth is from the end of heaven . . . and there is nothing hid" (Psa. 19:56).

Of the spiritual Sun it is written that "He was the true light that lighteth every man that cometh into the world." Everyone born into this world has the lamp of the Spirit and light of conscience, and Christ as Creator is the One who endows all with these gifts, to the end that He would have all to be saved and to come into the knowledge of the truth (I Tim. 2:4). The capacity to recognize and appreciate that which is false and true, good and evil, comes from this great Revealer and Illuminator. There is no aspect of spiritual truth and moral virtue, but that Christ throws light upon it. He revealed the Father and His fulness, interpreted the deep underlying truths of the law; confirmed man's origin, vindicated the messages of the prophets; exposed the devil and his sinister methods; unmasked sin in all its ugliness; taught us more about angels than any one ever knew before; unveiled destiny and depicted the glorious dominion of His coming kingdom.

The light streaming forth from the Sun of Righteousness shines on in all the impartial beneficence that is commensurate with infinite fulness. The figure that likens Christ in His righteousness to the sun is well chosen and displays the wisdom of the Spirit's selection. For imperial rule, for inherent resources, for illumining ray, and for impartial regard there is no finer metaphor in all the realm of nature.

What a prodigious variety of flowers! What foliage, what fertilizing and what fruitfulness are produced by the solar energy in warmth and light. All of these powers are likewise attributed to Christ. He is the source of all blessings. His love is in proportion to the brilliance of His lustrous truth. The exquisite fruitage that His love constrains consists of rare virtues and unique moral qualities, which animate spiritual songs and worshipful service. Furthermore, there is no phase of evil and corruption in any shape or form that He is not capable of dealing with.

This Book is like a huge gallery where every scene is a magnificent contribution to display the successive triumphs in the overthrow of evil or consolidation of good.

Christ is the controlling SUN, the centre of all the divine purposes.

The figure is one of supremacy absolute, and sovereignty complete. Material, moral, and spiritual light emanate from Him. The codes of ethics, the standards of truth, the balances of justice are determined by Him. The unapproachable light of His face eclipses the glory of creation, so that the earth and heaven cannot abide His presence (Rev. 20:11).

Little wonder that the rank and file are overawed, for even the sun and moon, the symbols of the utmost of administrative glory and power, wane before the brilliance of His uncreated light (Rev. 21: 23).

These striking signs and symbols stand for the unparalleled credentials of the Supreme Administrator and shed their illuminating rays back upon the mystery attaching to the profound legislation of Matthew, chapters 5 and 7. Little wonder that this teaching was so comforting and condemning, so satisfying in its sympathy and yet so scorching in its severity. He knew all men. He knew human nature, He knew most intimately, He knew infinitely, inherently and perfectly. The effect of the vision upon John was overpowering, for He fell at His feet as dead. He had seen Christ anew, not only in the invincible strength of His immortal might, but also in the immeasurable devotion of His infinite sympathy, for He laid upon John His right hand, saying, "Fear not, I am the first and last: I am he that liveth and was dead; and, behold, I am alive for evermore and have the keys of hell and of death." The Son of man had served in the path of suffering, and by way of sacrifice had reached the supreme pinnacle of all power and dominion. Inasmuch as death is a power, it is now subservient to His control.

He possesses the keys, two of which are named here, another in chap. 3:7, which are indicative of the many He possesses. Nowhere else can we find amassed in the character of a single personality such a wealth of choice faculties, resourceful abilities, perfect qualities and essential capacities, all of which combine in assuring unerring justice.

We cannot compare Him with other champions of adjudicature, He is the consummate victor and the Imperial Judge of celestial renown. Those who have sought to modify the conceptions of His victorious work and lower the standards and authority of His omnipotent will in the estimation of their fellowmen, must face the issues at His tribunal.

As occasion demands in the course of the unveiling, these qualifications are seen in exercise in the affairs of the Church, the interests

of the inheritance, the concerns of the kingdom, and in perfecting the city. No fuller and truer presentation of the Saviour's glorious offices, renowned vocations and stately qualifications was ever committed to mankind. "What think YE of Christ?" (Matt. 22:42).

(This address appears in Dr. Rolls' new book, THE KING'S OWN HONORS ROLL, and is used with the permission of Fleming H. Revell Company, publishers and owners of copyright.)

The Superior Honours of the Field Marshal

By REV. CHARLES J. ROLLS, D.D.

THE REDEEMER REGAINING HIS RIGHTS

Revelation 5, Vers. 1-10

1. His Omnipotent Majesty

Having surveyed in general outline the course and character of the division now occupying our attention, let us examine the qualifications and rights of Christ that lie behind His title as Creator and His triumph as Redeemer.

Our attention is first drawn to a gorgeous display radiating the very effulgence of Godhead, combined with an expression of omnipotence superior to all other authority. Here "the invisible things of him," mentioned by Paul in the first chapter of his Epistle to the Romans, are clearly seen and declared, not merely through the medium of creation itself, but in the Being of almighty power and wisdom. Tranquil amid the calm of an omnipotent glory, He dwells superior to all conditions of place as the eternal God of time.

In chapter 4 the whole vision of grandeur centres in the person of the Creator Himself, who is further revealed in chapter 5 in a human personality that is superior to death, in which form He undertook the ending of sin's dominion, the breaking of its power, the cancelling of its obligations, the quenching of its fires, and the severing of its bonds.

Chapter 4 supplies the final confirmation of the declaration of the first chapter of John's Gospel, of Colossians and of Hebrews, where Christ is presented in His capacity as Creator of all things. Each of the chapters cited connect His creative work with His redemptive work, yea, the very right of redemption rests entirely on the former.

In John it is written, "All things were made by him; and without him was not anything made that was made" (1:3). This is linked with, "Behold the Lamb of God which taketh away the sin of the world" (1:29).

In Colossians Paul declares, "Who is the image of the invisible God, the first-born of every creature: for by him were all things creat-

ed, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist" (1:15-17). This is coupled with the statement: "Having made peace through the blood of His cross, by him to reconcile all things unto himself" (1:20).

In Hebrews we read, "God . . . hath . . . spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;" . . . to this is added: "When he had by himself purged our sins, sat down on the right hand of the majesty on high" (1:1-3).

Human thought is here confounded. Christ takes the precedence both in personality and pre-existence. He formed all things, including the march of seasons, the matchless landscapes, the mighty oceans, the myriad stars, the manifold variety of fruits, flowers and foliage, yea, every magnificent tint on tiniest petal is the touch of His fingers. Every flush of fulness, every blush of beauty, every fair sunset and flaming dawn are vibrant witnesses of His glorious handiwork. But besides being the Originator and Organizer of creation, He secured headship and lordship in Redemption by the mystery of life won out of death, and the words "Lamb of God," "purged our sins," "the blood of the Cross," are inseparably associated with His infinite worthiness and intrinsic work.

The fact of His having ascended to heaven for location at the right hand of God does not imply that He is limited in His deity, but that He is localized in His humanity.

2. His Overcoming Victory

Amid the many-sided grandeurs of this unveiling, four transcedent triumphs stand out graphically in four of the supremest personal acts in the whole realm of knowledge.

In the first division of the Revelation, Christ overcomes and sits down upon the throne of celestial authority. In this section He prevails to open the book of divine counsels. In the third section He triumphs over all opposition and takes the kingdom and reigns, while in the fourth section He lays hold upon the sickle and, having reaped the harvest of the earth, judges all mankind. These stupendous personal acts form the background of His meritorious worthiness, and qualify Him to take every garland of fame, every chaplet of honour, every crown of majesty, and every coronet of dignity, so that He rides forth bedecked with the many diadems of His prevailing conquests.

These are secured in the four realms we have frequently referred to when considering the main divisions of the book, because the same renown becomes Him in His legislative authority, His administrative ability, His mediative sympathy, and His judicial dignity. He is

possessed of all the capacities for control and all the qualities for governmental law and order.

To demonstrate these personal capacities and qualifications, He is revealed to John in the majesty of His power as the "Lion of Judah," in the ministry of His purpose as the "Root of David," and in the mystery of His passion as the "Lamb slain." As "The Lion" He regains the regency of overseership by His overcoming conquest. As the "Root of David" He reclaims His rights of ownership as the originating cause, and as "The Lamb" He re-establishes His rule of omnipotence on the basis of His perfect offering, by which He repurchases the whole estate.

We may express these three figures in other words, as setting forth the authority of His power, the authorship of His purpose and the atonement of His passion. On these three threads of blue, purple, and scarlet, hang all the pearls of prophecy, all the precious promises and all the pictorial parables. No wonder John wept when he failed to see a respondent come forth to take and open the book. Had the Lion of the tribe of Judah not prevailed to do so, no prophecy could have been finalized, no promise fully realized, and no parable adequately fulfilled.

The book contains the purposes of God's will in relation to this earth. The Lamb was the only one that fully conformed to that will when on earth, and therefore the only one qualified to look upon it, and to legislate for the establishment thereof, in order that God's will might "be done on earth as it is in heaven." The book was written "within and without," so the only way to read it was to unseal it. How like Christ Himself. We saw His external graces when He was manifested, but we needed this unveiling to understand His inherent glories. The sequence shows that the blood is the solvent of the seals by virtue of which He outvies all other votaries and as a Priest-King makes us king-priests to inherit the earth.

Will any one demand evidence that His title to the earth be authenticated? Then here is the final verification in a seven-sealed book, the symbol of perfect propriety.

Does any one require proof of His qualified right to appropriate the estate? Then here are His seven scars on His brow and back; His hands, and feet, and side, intimating the price paid.

Dare any one insist on knowing the basis of authority whereon His claim to inherit actually rests? Then here are His seven horns indicative of perfect power and might.

Do any desire an adequate attestation of His prerogative? Here it is in the seven spirits of God, the universal witness of unlimited wisdom, and perfect intelligence. No title was ever so fully con-

firmed, no right was ever so absolutely established, no claim was ever so perfectly declared, and no prerogative was ever so infallibly ratified.

These are the reasons for the pouring forth of the indescribable volumes of worship and the acclaiming of all worthiness to the Lamb.

The Saviour takes the highest station by virtue of His supreme sacrifice, and the adoration ascends from every articulate being in the greatest burst of praise that has ever issued from created intelligences, and the lips of a redeemed host.

Notice particularly that the "four and twenty elders" distinguish themselves as being of a different order and character than those who are reconciled. The words of their song should be carefully noted in the R. V., and the Amer. Stan. V., "Thou hast redeemed to God by thy blood men of every kindred and tongue and people and nation, and hast made unto our God kings and priests, and they shall reign with thee on the earth" (Rev. 5:9, 10). The strains of their song are next taken up by the myriads of angels and from thence resounds far out into the depths of space, where every creature that can express praise joins in the ever-swelling anthem.

3. His Obedient Loyalty

This heavenly throne to which Christ substantiated His claim when on earth had been expressed under the Old Covenant as supported by the general of creation, set forth in the figures of the lion, ox, man, and eagle.

His title to ascend and fill the throne was based on His absolute obedience to the will of God on earth. When a demand was made to exhibit a sign in John's Gospel, He responded by saying: "I came not to do mine own will, but the will of him that sent me," and used the word "will" ten times in His reply. He had taught His disciples the prayer, "Thy will be done on earth as it is done in heaven," and later in Gethsemane prayed, "If it be possible let this cup pass from me, nevertheless not my will but thine be done." This WILL Christ demonstrated in the four Gospels to be monarchial in its sovereignty in Matthew; ministerial in its service in Mark; mediatorial in its sympathy in Luke, and mystical in its spirituality in John.

In the first Gospel, Christ expressed Himself a monarch in sovereign authority. In the second He was a minister in His strenuous service. In the third He was a mediator in His sympathetic priesthood, and in the fourth He was a mystery in His superior personality as deity unveiled. Let us consider these four aspects of the throne expressed in the section, ere we come to the application of the authority which is displayed in the breaking of the seals.

The lion is the symbol of supreme strength, ruling without a rival, and sets forth the sovereignty of dominion that characterized the throne of God, which is the foremost essential in the qualifications for universal kingship.

The ox is the symbol of sacrificial service, toiling without complaint, and depicts the service of devotion. This is the second indispensable adjunct of a successful and beneficent reign. The sovereignty of a throne cannot be upheld and maintained by tyranny and oppression. This sovereignty serves even to the point of sacrifice. This majesty is exercised in meekness. No aspect of the authority is abused or misused, but its prevailing might is harnessed in a ministry of helpful service.

The man is the symbol of sympathetic suffering, absolving from the taint of guilt, evidencing the sense of intelligent discernment and securing remission of sins by substitution, in order to release and reconcile. So to the former sovereignty and service which are incomplete in themselves, there is added a sympathetic heart, an understanding mind and a relative kinship. This is an imperative factor in righteous administration and is necessary to secure a just and proper mediation.

The eagle is the symbol of stately superiority, as revealing the fatherly care and competence associated with the supremacy of deity. The ideal king must be superior in character and nature to his kingdom. His jurisdiction must be sanctioned on the basis of virtue, not of votes. His qualifications consist of moral right and moral might. For any one to qualify as a perfect judge, infinite and immaculate knowledge must be part of the equipment, with capacity and power to kill and make alive. Yea, perfect authority includes the prerogative to create and to destroy, to regenerate and remake all things to harmonize in holy accord.

The fashion of this throne, witnessed to by the prophets and confirmed in expression by Christ, is supported by the four factors of severeignty and service, humanity and deity, as manifested in the Gospels. We may tabulate these more uniformly, as:

The imperiality of a sovereign authority,
The industry of a sacrificial ministry,
The identity of a sympathetic personality,
The infinity of a superior dignity.

No one that has studied the four Gospels with care can fail to see the validity of Christ's claims as having all that is hereby signified.

Foremost is Matthew's account, whose whole message is occupied

with His majesty as a sovereign, speaking His authoritative word—the word of a masterful king.

Mark presents His ministry as a servant, who serves in His abounding work, the work of a martyred heir.

Luke portrays Him in manifestation as the Son of man who seeks and saves by His amazing wisdom, the wisdom of the mediatorial priest.

John reveals the mystery of His dignity as Son of God sharing the Father's abiding will—the will of manifested deity.

Christ demonstrated that He possessed and exercised these four matchless powers while on earth, and was, therefore, qualified to ascend and sit upon the throne of the heavens. These four great offices, comprising legislation, administration, meditation and adjudication, are the four essentials of a complete government.

4. His Obvious Regality

In relation to these, Christ possessed the sceptre, the regalia, the mitre, and the insignia.

The sceptre is the emblem of imperial power and sovereignty, the very investiture of royal authority.

The regalia signifies the prerogatives of a king, especially to properties and revenues which are the subjects of these.

The mitre is the headdress of title or rank, and was used to adorn the high priest of Israel in his official capacity while meeting the requirements of righteousness on behalf of the people.

The insignia comprises the distinguishing mark of authority, office, or honour: the sign of distinctive status, nature and ability.

In Matthew, Christ holds the sceptre of kingship as representing the kingdom of heaven. He is never mastered by any circumstance or condition, and at the close declares, "All power is given to me in heaven and on earth."

In Mark, the regalia of His heirship is apparent to all, for He declares His right to the properties of the entire estate and seeks the revenues from the husbandmen who had been sanctioned the lease. At the close of this Gospel He ejects the defaulting tenants who contested His rights, and demonstrates His authority to deliver the estate from all the corrupting influences they had engendered.

In Luke, He is characterized by the mitre of His priestly fellowship for mediation, the proof of rank with its prerogative and power to meet the righteous claims of justice, to speak forgiveness for sins, and to offer justification from guilt. This is achieved on the basis of His offering Himself, concerning which He communed with Moses and Elijah on the Mount, when they spoke of the decease He would

accomplish at Jerusalem. The message ends with the offer of repentance and remission of sins to all nations in order that man could reenter the sanctuary of God for perpetual fellowship.

In John, the full insignia of His sonship is displayed with His distinguishing marks as creator, regenerator, and resurrector from the dead. The seven signs He wrought perfectly present His claims, from an act of creation to one of resurrection. With His absolute power He is able to give life, and by virtue of His infinite perception has all judgment committed to Him. This authority qualifies Him to make from among the sons of men Sons of God, by the impartation of His own life and nature to those who receive Him. The record ends with emphasis on the sevenfold proof of His deity evinced in the recorded signs and the legacy of peace He bestows on those that believe.

5. His Official Dignity

A moment's reflection back to the Old Testament kingdom of Israel will show that these four essential parts of a complete and component government were made known to that nation. They had four organized camps on the north, south, east, and west of the Tabernacle. Four standards were also set up as rallying points for the four army divisions. The order of the arrangement was in the form of a great cross in the midst of which stood the ark of the covenant (Num. 2:17).

The mercy-seat of the ark suggested the beneficent authority of the Lord, yea, the entire camp was a vivid expression of Christ Himself, of whom it is written: "Thou art my servant, O Israel, in whom I will be glorified" (Isa. 49:3).

This central position is plainly declared to John in Revelation 5:6, and there is no mistaking the identity of the One who fills it. Everything of the camp of Israel stood in direct relation to the centre, and the four standards from Judah to Dan displayed the legislative, administrative, mediative, and adjudicative offices. These fully met all the requirements of the people, as we may suggest by a concise summary of the whole. The legislative section covered the social, political and international requirements. The administrative division catered for the industrial, commercial and financial needs. The mediative office dealt with the ceremonial, moral and spiritual welfare, while the adjudicative authority looked after the civil, judicial and criminal measures.

Each of these features was extended and applied to the minutest detail of life; for instance, we may take the first of the legislative division, i. e., the social interests. There were seven specific health laws given for the benefit of social welfare. These comprised the law of

segregation, fumigation, sterilization, sanitation, sustentation, recreation and remuneration.

Or, to take an instance from the first phase of the fourth division, that is, the civil life; provision was made to safeguard every form of violation, whether it be unwatchfulness in communion, which would result in a breach of fellowship; unfaithfulness in a commitment, which would lead to a breach of stewardship; unreliableness in a contract, which would issue in a breach of partnership; unlawfulness in a claim, which would entail a breach of ownership. Unrighteousness in commerce, which would amount to a breach of salesmanship; untruthfulness over a casual find, which would engender a breach of comradeship, and unguardedness in conversation, which would cause a breach of friendship.

These details are dealt with on this one point, in the space of a single chapter, in Leviticus. No wonder so many outstanding lawyers have been arrested when studying the minutia of this legislation, including some of the keenest of the British Empire.

In relation to all the manifold intricacies of a perfect government, there was not a single phase of imperial, national, racial, social, ethical, moral, or spiritual life, in all their variations, but what Christ showed Himself abundantly able to deal with and meet in a competence that was adequate, and with absolute ability.

He was perfectly qualified to deal with every department of legislation, administration, mediation, and jurisdiction. He expressed His glory at weddings and funerals, in the fishing industry and in food production; amid conditions of poverty and prosperity, in the realm of disease and in the sphere of death.

He exemplified, while on earth, the authority to control, the wisdom to teach, the capacity to organize, the power to master, the might to subdue, the resource to satiate, the right to liberate, the regality to rule, and the constancy to maintain. There is no branch in the administration of this universal estate that He cannot discharge to the utmost degree of perfectness. In words which breathe the highest note of confidence He assured His servants when ascending, "All power is given unto me in heaven and in earth. Go, and make disciples of all nations."

In this fitness and triumph He ascended to the right hand of God with the "government upon his shoulder," all richly endowed with His enduring titles, such as "Wonderful Counsellor, The Mighty God, the everlasting Father, the Prince of Peace."

What shall we say to these things? Christ is the most fully equipped Executor in the whole realm of knowledge. As the full-orbed Sun of Righteousness, all fulness resides in Him. The varied capabilities

are evenly blended, the virtuous qualifications are perfectly balanced so that He meets every claimant cry and every challenging condition.

With this dignified glory as our background, we shall proceed in our next chapter to see Him exercise His administrative authority in the affairs of the estate, as He breaks the seals of the book of title, claim, right and ownership ordained by the determinate counsel of God, and demonstrates His appointment as Heir of all things.

(This address appears in Dr. Rolls' new book, THE KING'S OWN HONORS ROLL, and is used with the permission of Fleming H. Revell Company, publishers and owners of copyright.)

Spiritual Equipment Secured

By REV. CHARLES J. ROLLS, D.D.

Revelation 8:2-5

When first visiting St. Peters at Rome, I asked one of the official guides to direct me to the stairway which led up to the narrow platform encircling the interior of the great dome.

He immediately replied, "That is not the place to start, if you wish to see the cathedral to advantage."

"Maybe not," I answered, "but that is where I desire to begin."

So he politely conducted me to the entrance of the stairway and departed, apparently convinced that I was attempting an inspection from a wrong point of approach.

On reaching a vantage point hundreds of feet from the floor, I paused to attentively examine the interior of a work that is described as being one of the world renowned wonders in architectural genius and mosaic art. Imagine my disappointment when I discovered at close range that the workmanship was rough and irregular. From where I was standing, the curves of the arches lacked symmetry, the colours seemed to clash and the construction as a whole appeared to be out of proportion.

Upon glancing downward at the massive masonary and ornamental beauty beneath, the immediate irregularities of the dome seemed only to be exaggerated.

Could this actually be the structure I had read and heard so much about?

Retracing my steps I descended to the floor four hundred feet below, and on looking up, was simply thrilled with wonderment and admiration.

Every curve was in perfect harmony, every colour blended in a composite beauty, and the representations of the twelve apostles on the panels of the Dome, stood out magnificently.

Every feature of the great structure was in right proportion.

The whole difference was brought about by resorting to a right point of perspective.

Verily if we are to have a clear vision and see the great drama of this book in its relative proportion, we must take a right viewpoint.

The long years of preparation that preceded the manifestation are equally important in our consideration as the centuries that followed the ascension.

There is no truth or office in the New Testament that is not foreshadowed in the old. God's forethought is not an afterthought, He had an eternal purpose in mind, when He made known the mystery of His will. Eph. 1:9. Known unto God are all His works from the beginning.

St. John was given an adjusted lens and on making use of it with concentrated gaze he saw every detail of the eternal purpose come into focus in relation to the one great governing personality of Jesus Christ, Who is, and was, and is to come, the Almighty.

John beheld the progenitor of a new race, the moulder of history, the mediator of men, and the founder of a Kingdom of Righteousness, standing in Angelic form as the "messenger of the covenant," before the golden altar in the heavenly sanctuary.

Christ had been established in His priestly ministry to perpetrate the outworking of His grand and glorious pleasure which must ultimately be consummated, when the Kingdom of this world, becomes the Kingdom of our Lord and of His Christ. Rev. 11:15.

In our first studies dealing with the unveiling, we introduced the plan of our approach by a simple fourfold division of the book as a whole.

When surveying the first section consisting of chaps. 1-3 inclusive, we dealt with the ecclesiastical characteristics set forth in direct relationship to the administrative head. The church having received her commission, was expected to discharge her function in a universal witness to a crucified, resurrected and glorified Lord.

The symbol of the lampstand in its spiritual meaning and message, was then lifted to its highest significance as a momumental figure of revelation, portraying Christ Himself as the revealer from whom all light and witness emanate.

He who was manifested to reveal the Father, now acts from His place of enthronement in resurrection triumph, to maintain His beneficent purpose through the agency of His church.

In the second division comprising chaps. 4-7, the symbolism of the shewbread table is displayed as a monumental representation of the administration of redemption, in the hands of Christ the Redeemer.

From His place of supremacy in the midst of the elders and as heir of all things, He controls the activities of His bondservant battalions until in deathless leadership He conducts His ransomed hosts into their unwithering inheritance.

In the third division covering chaps. 8-13, the uttermost spiritual value of the Altar is described in its highest supernatural function to portray the monumental symbol of reconciliation, with Christ the Reconciler. He is portrayed as the angel or messenger of the covenant, who by representative consultation as the Mediator, secures the essential spiritual equipment for the subjugating of world power in order to make the Universal Kingdom His own.

The fourth division chaps. 14-22 discloses the sign of the Laver as a monumental figure of Regeneration, with Christ as the Regenerator, making all things new.

Replete in His authority of judgeship with power to kill and make alive, He establishes His tribunal of righteousness by arraigning the dead small and great, before the great white throne.

These preliminary words may seem to some but the casual expression of a personal opinion; as a matter of fact a careful examination of the record will reveal that these four transcendent offices held by Christ, are interwoven all through the sections specified. Various phases of the presentation are intermingled in all four divisions, even as certain conspicuous characteristics of Christ are incorporated in each of the four gospels in general, but this does not destroy the distinctive profile of the official portraiture, disclosed in any one message in particular.

Having previously dealt in detail with two of these superior official vocations of Christ, which reveal Him as administrator of the Church with the Stars in His Hand and as executor of the estate with the book in His hand, we are now to proceed with our studies in division three, where He is displayed as Mediator with the censer in His hand. Chaps. 8:2 to the close of Chap. 13.

And I saw the seven angels which stood before God and to them were given seven trumpets.

And another angel came and stood at the altar having a golden censer, and there was given to Him much incense that He should offer it with the prayers of all saints upon the golden altar which was before the throne and the smoke of the incense, with the prayers of the saints ascended up before God out of the angel's hand.

And the angel took the censer, and filled it with fire of the altar and cast it unto the earth;

And there were voices, and thunderings and lightnings, and an earthquake. Rev. 8:2-5.

In this monumental gallery of singular greatness and regal distinction there is no portraiture more beautiful and beneficent than the superior splendour of the mediator, standing in lonely grandeur beside the altar.

The scene is not one of holy imagination but of heavenly reality.

We are at this stage introduced to a unique person, an unparalleled office, a universal programme, and an ultimate purpose.

(1) **A Unique Person**

There is one principal figure set before us here, namely, the Messenger or "Angel of the covenant" who, in His paramount office as Mediator has a specific programme, directing toward one predominating issue, even the establishment of the Messianic Kingdom of the son of man.

The distinctive portrait and representative office are alike essential to the whole section, because when taken together they furnish the interpretative illumination necessary to our apprehending the isolated features of all that transpires.

The Kingdom of the son of man is based upon His mediatorship, for He is a priest King. The epistle to the Hebrews discloses that He who is declared mediator by His perfect offering, also became minister of the sanctuary, to dispense the blessings He had secured. In the ceremony of the ancient ritual of Israel, the priest took the live coals from the altar on which the sacrifice had been consumed to kindle the fire on the incense altar.

The combined teaching of this service set forth abandonment—atonement and assured acceptance with God.

We know from the narrative of Luke's Gospel especially, how perfectly Christ fulfilled all that is implicated in the symbolism, which accounts for His becoming the author of eternal redemption.

Along with this official capacity as Mediator, there is associated a far famed splendour that spans the whole range of time, for His priestly ordination is declared to be after the order of Melchisedec which in character is eternal, with neither beginning of days nor end of life. Christ was slain according to the determinate counsel and foreknowledge of God and ratified by His death "the everlasting covenant," for He was "the lamb slain from the foundation of the world."

If we are to be in harmony with the tenor of truth and interpret aright the occasion when Christ was **manifestly** instated in this office, to undertake its functions, and discharge its obligations, we cannot relegate the activities disclosed in this paragraph to the future. Christ has always held the office, but His activities within the veil were hidden in dim mystery until the decisive hour when the veil was rent in twain, and the things within became manifest.

> "The Veil is rent! Lo, Jesus stands
> Before the throne of Grace;
> The clouds of incense from his hands
> Fill all the Holy place."

The position of exclusion having been exchanged for the privilege of entrance, the obscure is made obvious and we now understand that Christ Himself was the mediator even of the covenant, made with Abraham.

"There is one mediator between God and man, the man Christ Jesus."

On the basis of this very providence rests the experiences of consolation and governmental chastisement. Adam was spared and Edom smitten. Israel was delivered and the Egyptians destroyed.

The angelic appearances of the Old Testament associated with the messenger or angel of the covenant, were but theophanies of Christ the mediator, for "the angel of His presence saved them." (Isaiah 63:9).

With the age abidingness of this office in view, we should scan the following chapters with all diligence to mark the gracious and grievous things which have coloured the processes of His operations, since the historical manifestation of His mediative office took place, parallels of which may be discovered in His dealings with nations in the Old Testament.

Let us set out as keen scouts and scour national history for these landmarks of evidence introduced by trumpet blasts, which are given by the King as signs of His directing control. They constitute great interpositions to indicate the stages of advance in pressing the issues toward the one great end, of consolidating His everlasting Kingdom.

Christ is the focal point of all national history, He is the uniting centre of interrelationship between earth and heaven, and the sole connecting link between humanity and deity, God and man, in reconciliation. The profound claim He made "No man cometh unto the father but by me" is fully verified in this unveiling.

In whatever other direction we may meet with limitations when contemplating worthies, here is one who is limitless.

The authority of others is inevitably marked by boundaries, but His power is boundless. Whatever may be the standards of competence, in national leadership, they are all hemmed in by the confines of time, but His ability is timeless. Although the wealth of resource available in the case of every high command can be measured, His resources are measureless.

In character and competence, in capacity and control, He stands without a superior or a successor.

"Wherefore He is able to save them to the uttermost, that come unto God by Him, seeing He ever liveth to make intercession for them. For such an High Priest became us, Holy, guileless, undefiled, separated from sinners and made higher than the heavens."

Christ as our representative is replete is every way to fulfill everything of the divine purpose in every sphere, always and altogether.

(2) An Unparalleled Office

As we contemplate the universal province of Christ's ministry of mediator we are again impressed with the solitary grandeur of His perfect qualifications.

The undertaking stirred the limitless wonder and admiration of celestial hosts, that one so dignified should befriend the children of men and bequeath the great legacy of direct access, while conferring a nature suitable for fellowship in the presence of divine holiness.

St Peter speaks of this as the ministry of grace to you—which things angels desire to look into. I Pet. 1:12.

Christ's friendship leaped the age-long barriers of human partiality and partisanship which had so entrenched themselves in class and caste distinctions but much more than that, His loving kindness spanned the awful chasm of alienation, bridged the gulf of remotest distance, triumphed over the deep-seated enmity of the carnal mind, and by an effectual mediation reconciled man to God.

His friendship is most real and genuine, untarnished by suspicion and unmarred by any of that ambitious spirit that aims for distinction and place, while disregarding the sensibilities of others.

He found adequate compensation for His sacrifice, firstly in the pleasure of the father's complacency, and secondly in the devoted service of the redeemed.

The responsive cooperation He received is expressed in the prayers of all saints which He has the privilege of presenting before the throne.

This office incorporates in its profound character all the deepest truths, the profoundest secrets and the mightiest trusts.

The influence exercised goes out to the broadest fields of national life and effects the widest range of human relationships, by opening the avenues to the loftiest heights of faith and love, while maintaining the prerogative of justice, for the exercise of the severest infliction on lawlessness.

Lest we should forget the age abiding splendour that is attached to the sacrificial submission of the son of man, we are here directed to the unprecedented glories of His mediation which are forever ratified by virtue of absolute conformity to death.

Standing at the very centre of this priestly function was the work of revealing and representing God to mankind and also of reconciling and representing man to God.

The work required absolute sufficiency to maintain the claims of God and righteously meet the needs of man. In addition it was

essential to be possessed of perfect ability to carry through to completeness the task undertaken.

What is more, apart from unfailing constancy on the part of Christ neither of these matters could be perfected.

He Himself harnessed the quality of infinite might to mediate for our reconciliation. He utilized the dignity of His imperial influence to intercede for our maintenance.

He exercised the majesty of infinite strength to supplicate for our support and secure our supplies. He also pleaded the validity of His inherent right in order to represent our cause before the throne of God.

In view of His perfect qualifications He merited this office. His very zeal for the honour of God, His desire for the welfare of man and His definite purpose to facilitate and make possible the reign of righteousness, are among the outstanding features of His mediatorial work.

There is no imperfection in His character, no impropriety in His conduct, and no imposition in His claim, that can in any wise limit the triumph of His mission.

The one unguarded spot that the armour of Achilles did not cover, admitted the arrow that pierced and poisoned.

Christ's character and office are so enveloped in impregnable righteousness that He can never be thwarted in His purpose and never frustrated in His power.

The very veil which meant exclusion to all others was typical of the perfections of His humanity, and reflected by its exquisite material the absolute suitability of His character of divine association (Heb. 10:20).

The clouds of fragrant incense associated with the holy function of priesthood was yet another expression of the meritorious qualities and qualifications that His lustrous name involved.

The sweetness and strength of the aroma permeated the whole of the heavenly sanctuary which in figure implied, that every feature of His service was engraced with the manifold honours of His name.

The four elements out of which the incense was made for Tabernacle use in Israel's ritual were committed to Moses as a special trust (Exod. 30, 34-36), and formed a part of what was described as being "patterns of things in the heavens."

In the final unveiling, every detail is verified to John to confirm that it was so.

The sweet spices used were "stache, onycha, galbanum and pure frankincense." We are able to ascertain something of the significance

of these substances by examining the roots from whence the names are derived.

"Stache," means to drop or distil and the very figure intimated suggests a value repeatedly used in the Old Testament. For instance, "Thy lips drop as the honeycomb" (Songs S. 4:11) "My speech shall distil as the dew". . . . because I will publish the name of the Lord" (Deu. 32:3). There was but One whose lips and speech were perfect, for the very reason He Himself stated "I have not spoken from myself but the father which sent me He gave me commandment what I should say and what I should speak" (John 12:49).

Therefore, The Father could testify "This is my beloved son, hear Ye him."

"Onycha" is derived from the same root as "lion" and implies great strength. When viewing our Lord's life, we are impressed in observing how He harnessed the might of His majestic strength in a ministry of helpful service. He never once used His power to evade grief and pain in the path of obedience to duty.

Although He made bread for others, He refused to do so to meet His personal hunger, yet He was ever mighty in word and deed both in resisting evil and in glorifying God.

"Galbanum" is derived from a root meaning "fat," the common usage of which in scripture applies to a condition of excellence or perfection.

The sacrifices offered under the old covenant were always required to be in excellent condition, especially was this the case in those oblations expressive of devotion or dedication.

Christ was in the full vigour and prime of perfect manhood when He offered Himself to God for a sweet smelling savour.

He exemplified the grace of whole hearted submission to the will of God, which caused Him to live independent of circumstances. The prophet Isaiah expressed this truth concerning Him by using a striking metaphor, when referring to Christ as "a root out of a dry ground." Our divine Lord like Daniel expressed an excellence of spirit that was not the product of environment.

"Frankincense" comes from a root meaning "white," suggesting a purity of character and motive, which assures moral victory. There was no experience or association into which Christ entered, that in anywise tarnished the immaculate beauty of His holy nature.

When His crystal mind was assailed by temptation and His transparent soul bruised and crushed beneath the avalanche of anguish that swept over Him in Gethsemane, there arose from His pure heart no trace of rebellious resistance, nor murmuring complaint, but a clear expression of the full acceptance of the Father's will.

These combined features that are signified by the incense, stand for the wholesomeness of a character that is perfect and entire.

Therefore character may be expressed through the medium of speech, by the exercise of sovereign strength, in the secret of solitude, or in sympathetic suffering.

A moment's reflection on the scenes of Gethsemane will exemplify that all of these were seen in relation to Christ.

Consider Him there in the light of what He said, consider the majesty of His power when at the sound of His voice the aggressive band fell backward to the ground. The very reprimand of Peter for attempting to use his sword, was accompanied with words of imperial authority "How then can the scripture be fulfilled, for thus it must be." Consider His abounding sympathy toward His disciples and the amazing meekness of His submission in allowing that brutal and vulgar company to arrest Him, when He had the power to call to His aid more than twelve legions of angels!

Christ fully and finally demonstrated in Gethsemane before God, as well as before men that He possessed all the virtues of character indicated in the elements of the incense.

The qualities of life, which for the lack of a better word we call attributes, were never more signally expressed in their combined fulness than in that hour of absolute conformity to the divine will, when He accepted the cup and drank it.

Obedience was rendered to the full, even in the extremest test of death. His submissive yieldedness was redolent in abandon.

Faultless in the uttermost degree of trial He offered Himself without spot to God.

Apart from the fragrant incense of that pure character expressed in Gethsemane there could have been no Golgotha and no gracious priesthood of mediation. For it was necessary that the High Priest should take the incense of acceptance within the veil before He presented the blood of atonement. By virtue of His character and conforming to the will of God in the garden, He was able to complete the work of reconciliation at Calvary, and now wears the mitre of royal priesthood, superseding all others in this Holy office.

Aaron was commanded on the great day of atonement in Israel to "take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil." Lev. 16:12.

Christ alone is the real antitype of this, and has effectually wrought an adequate expiation for sin.

Having entered in Himself, He has set wide the door for evermore, that we might have our place of remoteness exchanged for

relationship and enter in all fearlessly to participate in the sanctuary rest of God.

Christ undertook this office that he might achieve a purpose which no one else had the competence to fulfill.

The task entailed the revoking of all that was degenerate in the character of man, and required the vindication of all divine claims. The purpose further insisted on man becoming a partaker of the divine nature in order to be reinstated into faultless favour before God.

By virtue of His work he has secured access for the alienated, and the banished are not expelled but brought back to holiness, heaven and home.

The stained are provided with sanctity, the corrupt are offered cleansing, while those enslaved by sin are emancipated and maintained in all the glorious liberty of the children of God.

Yea when we come to the seventh trumpet of the section we shall learn that the resurrection of the dead, the remuneration of prophets and saints and of all who fear His name, rest on the merits of His priestly mediation.

(3) A Universal Programme

A magnificence of this display is glorious to a degree and portrays the methods adopted by righteousness, to restore ruptured relationships for the reconciliation of things on earth and things in heaven. The fundamental facts are declared through illustrations that are simple yet sublime.

The investiture of Christ which followed His sacrificial death, is seen to be the point at which He secured the spiritual forces for the equipping of His disciples to launch out upon His Kingdom programme.

At the back of Pentecost as experienced on earth, there were greater events in heaven, which occasioned the tongues of fire, the sound of a mighty rushing wind and the shaking of the building in which the disciples were gathered.

Seven days of prayer had preceded, and when the day of pentecost was fully come the heavenly advocate above, in presenting the prayers, mingled therewith the incense of His own merits, and perfections, which secured the outpouring of spiritual fullness. Christ had taught His disciples that His death, resurrection and ascension were most desirable for their sakes, if the spiritual forces required were to be liberated

"Behold I send the promise of my father upon you; but tarry ye in the City of Jerusalem until ye be endued with power from on high." Luke 24:49.

John the Baptist had also, said in his preaching, "One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, He shall baptise you in the Holy Spirit and in fire." Luke 3:16.

Christ further stated "I came to cast fire upon the earth, what do I desire? Would that it were already kindled." Luke 12:49. R. V.

We search in vain in Matt., Mark or John for a statement of this kind.

The expression of casting fire on the earth is solely confined in the gospel of Luke, which is identified in its teaching with the present section of the unveiling.

What Christ expressed on the occasion just cited, was in the nature of an intensive heart burst of deepest desire, in which we may discover the direct purpose for which He came into the world.

He immediately followed His utterance with a description of His passion baptism, which He esteemed essential, ere the casting of the fire would be made possible.

When Luke undertook to continue His record in the book of Acts, he narrates the amazing fulfillment of this, in the great pentecostal effusion.

But nothing is disclosed in his record, of what was taking place in Heaven to cause these miraculous events.

The invisble features that lay behind the spiritual manifestations, which could not be seen by the eye, detected by the ear, or discovered by the ingenuity of the heart of man, were unveiled to John by the same spirit.

He saw the altar on which the sacrifice had been offered and the living coals declared a finished work.

These coals that were used to kindle the fire on the altar of incense, had first of all consumed the sacrifice, and were then placed in the censer and cast to the earth.

This resolute action on the part of the unstraightened Christ produced voices, thunderings, lightnings and an earthquake, results which were akin to the wonders associated with pentecost.

The rushing mighty wind, the descent of the fire of God, the spiritual utterance in other tongues which demonstrated the reversal of Babel and the shaking of the place where the disciples were assembled were but the expressions on earth of Christ's intercessory activities in heaven. Fifteen different nationalities are mentioned as having heard in their own tongue, the wonderful works of God

Here then is our starting point for the great task of preaching repentance and remission of sins unto all nations in His name, beginning at Jerusalem. Luke 24:47.

The principles are declared, the procedure is revealed and the power is provided.

The whole colouring of this third section of the book is set in the sphere of national relationships as also is Luke's Gospel.

This fact takes us back to the ordination of trumpet blasts delegated to the priesthood of Israel for the directing of the nation in its civic and ceremonial life.

Some of the calls appointed were to arrest attention in preparation for a declaration about to be made. Others were to assemble the congregation for regular functions or on special occasions. The approaching of an enemy was made known by an alarm blast, as also the order for advance and the command for attack. The same method was adopted to announce a holy convocation, while the most memorable was the trumpet of Jubilee associated with the great day of atonement which signalized the momentous hour of appropriation when Jehovah took possession of the whole land.

This trumpet of jubilee was virtually a sequel to the atonement. Lev. 25:9.

The significant call was not sounded on the first day of the first month, but on the tenth day of the seventh month.

The reason being that the august occasion was not dealing with sidereal, tropical, anomalistic, nor even civil years but with atonement years.

Nor was the event intended to mark an epoch in "sidereal," "apparent solar," or "mean solar" time, but of redemption time.

The meaning of this is very obvious, for without atonement there was no liberation. Apart from reconciliation there was no possession, and except for the sacrifice there could be no trumpet of jubilee.

The pivot, yea the very hinge and fulcrum of all covenant blessing was the "precious blood."

This contributed the price of all, constituted the source of all, and comprised the cause of all.

We are to see demonstrated in this section two tremendous issues, firstly the unponderable blessings that a reverent confidence in the blood entitles to, and secondly the unutterable woes that a presumptuous contempt for the blood results in.

Mark particularly that all the processes which lead up to the sovereign administration of the Kingdom are founded upon Christ's service at the altar.

By the right of His passion He created a position for Himself in God's presence as the representative of others, who were of such a nature, that no degree of effort on their part could have ever secured to them the right of approach.

The past nineteen centuries of history confirms the veracity of this declaration.

(4) **An Ultimate Purpose**

The mediation of Christ has one specific objective in view, that of reconciling the world unto Himself.

St. Luke's gospel flashes with statements of world facts. The existing civilization had been subjugated by the military machine of Rome, and the emperor enthroned at the head of this powerful empire had assumed the exercise of divine attributes.

Let us, therefore, endeavour to grasp the significance of this appearance in the world at such a time of the true mediator.

He came with a universal mission, namely, that of planting in a world of enmity the beneficent government of the throne of God.

He was urged by an unprecedented passion for righteousness to subjugate the whole universe, not by force of arms but by forgiveness of sins.

Christ contemplated the holy vision of assured victory. He kept His mind centered on final achievement, and never allowed any distraction to obscure the glory of the goal. With unclouded perfection, He saw the Kingdom of Righteousness established, with the spiritual in supremacy. He believed in a Kingdom of regeneration, peopled by a race of perfected humanity.

This outlook was to Him a vivid abiding reality, that gripped His very soul, girded His mind and governed all his activities.

He declared without a shadow of hesitancy or a suggestion of uncertainty "I appoint to you a Kingdom as my Father hath appointed to me that ye may eat and drink at my table in my Kingdom and sit on thrones judging the twelve tribes of Israel." Luke 22:29.

By this appointment of a Kingdom to them He meant, that the secret of sovereignty was by way of self empyting and self sacrificing service. The path by which he himself secured supremacy He commended to them as the only method by which they were to share regal authority.

He found no room for even the thought of defeat, but was confident that His cross was the highway of conquest. He radiantly cherished the hour, when with His baptism accomplished He might prosecute His campaign with unstraightened powers.

This He has been doing and will continue to do with all His consecrated strength until that morning breaks when righteousness will cover the earth as the waters cover the sea.

During His earthly ministry He enjoyed the restfulness of the quiet heaven in the midst of stormy seas. He heard the distant chimes

ringing out the melody of peace while environed by the very crash and clash of war.

He saw the sanctified subjects of His Kingdom satisfied with righteousness and compensated with joy beyond the desert waste of earthly pilgrimage. He anticipated the hour when His love would dominate human affection, His counsel of peace garrison the human mind, direct human judgment and discernment, and when His purpose would fashion the desire and His will control the activity of all men and movement.

If our eyes have caught a glimpse of the glory of the Kingdom and we can see the eternal order of things so definitely assured by His mediation, what will happen when we turn to view the present.

The very conditions will cause our hearts to become hot and restless with an angry agony. But this will be of no avail save as the fire becomes a force impelling us into the midst of the disorder and disruption, to proclaim an evangel of reconciliation, with its radiant hope, amid the sadness and despair of humanity's burdens and brokenness.

His mediation wi h all its divine compassion should lead us to dedication and our dedication to cooperation in imparting the dynamic which will lift others out of the chaos and corruption into the peace and glory of the Kingdom of God! What a person! What a programme! What a purpose!

I am a stranger here within a foreign land,
My home is far away upon a golden strand;
Ambassador to be in realms beyond the sea,
I'm here on business for my King.

This is the message that I bring,
A message angels fain would sing,
Oh be ye reconciled, thus saith my Lord and King,
Oh be ye reconciled to God.

Paul's Devotion to Christ

By REV. JOHN R. SAMPEY, D.D.
President of the Southern Baptist Theological Seminary,
Louisville, Kentucky

Baccalaureate Address at Commencement of the Winona Lake School of Theology.

Paul's devotion to Christ Jesus is manifest in every chapter of the Epistle to the Philippians. This devotion receives classic expression in Phil. 1:21, "For me to live is Christ, and to die is gain."

The apostle could say truthfully, "I have been crucified with Christ; and I no longer live, but Christ lives in me; and the life which I now live in the flesh I live in the faith of the Son of God, who loved me, and gave himself for me." (Galatians 2:20). Saul of Tarsus died, and in Paul the missionary Christ was showing forth his life. In all the relations of life and in all its activities he could say, "The love of Christ constrains us." (II Cor. 5:14) Paul became a willing slave to Christ. He found his fullest freedom and his highest joy in doing the will of Christ. He longed to show himself a good soldier of Jesus Christ. No task was too difficult or too dangerous if it would please the Lord Christ.

Paul renounced the joys of married life that he might be free to carry the Gospel into all parts of the Roman empire. He delighted in carrying the good news of God's love in Christ to cities and districts in which no missionary had preached. He was a pioneer willing to face opposition and persecution. If there were many adversaries that was a challenge to remain and face them.

Observe that Paul was not afraid of death; for him to die would be gain. Death would usher him into the presence of Christ in Paradise. When Paul wrote to the Philippians in A. D. 62 it was almost twenty years after a remarkable experience in which he was caught up to the third heaven and saw and heard things which it was not lawful for him to relate. In II Corinthians 12:2-4 the apostle describes briefly the remarkable visit to Paradise. "I knew a man in Christ above fourteen years ago, (whether in the body I know not, or whether out of the body I know not, God knows), that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter."

After this experience paradise was as real to Paul as Antioch or

Corinth. He could not tell whether he was there with his body or not, but he knew that his spirit looked on the glories of the third heaven. He could never doubt its reality, and he was ready at any time to die and depart for the heavenly home. To depart and be with the Lord Jesus would be promotion; for him it would be gain and not loss. If one may judge by the few sermons on heaven in our day, the thought of the life beyond the grave has faded from the minds of many religious leaders. Paul was assured of a life of blessed immortality with Christ. For him physical death was robbed of its terrors.

If physical death could bring no loss to Paul, but rather promotion to a life of fellowship with Christ in paradise, what could life on earth bring to him but the privilege of surrendering himself so completely to Christ that his own personality seemed to him to have given place to the Lord whom he adored? Christ made all his choices. Paul had no wish other than to please the One who loved him and died for him. For Paul to live would mean that Christ would live in him and that through his loyal servant Christ could speak His message to lost men. Paul gave all the keys to Jesus.

The apostle's devotion to Christ is set forth in striking fashion in the third chapter of the letter to the Philippians. Having shown the high position he occupied in Jewry, he continues: "But what things were gain to me, these I have accounted loss for Christ. Nay more, and I account all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and account them refuse, that I may gain Christ, and be found in him, not having my own righteousness which is of law, but that which is through faith in Christ, the righteousness which is from God, upon faith."

Saul of Tarsus surrendered the opportunity to succeed Gamaliel as the foremost teacher of Judaism that he might spend his life in toil and privation as a missionary of the gospel of Christ. He cast aside as mere refuse what he had gained as a brilliant young Pharisee. And when he decided to obey the call of Jesus of Nazareth to become his spokesman to Gentiles, he accepted the law of the cross as the law of his life. He gives us a look into his heart with the supreme longing, "that I may know him, and the power of his resurrection, and the fellowship of his suffering, becoming conformed to his death; if by any means I may attain to the resurrection from the dead."

I must confess that I once thought that Paul had put the cart before the horse when he named the power of Christ's resurrection before the fellowship of his sufferings; but it was my mistake and not Paul's. Who could wish to share Christ's sufferings before knowing the power of His resurrection? If we believe in our hearts that God

actually raised Jesus from the dead, we may then be willing to take up the cross and follow Him to crucifixion. No follower of our Lord has ever surpassed Paul in willingness to suffer for Christ and His church.

We may well marvel at Paul's humility as he continues, "Not that I have already obtained, or have already been perfected; but I race onward, if I may lay hold of that for which I was laid hold of by Christ Jesus." Paul longs to get hold of that for which Christ Jesus got hold of him. He does not wish his Lord to be disappointed with him and his life work. If he can only get hold of Christ's purpose for him day by day, he longs to measure up to Christ's expectation. He does not wish to miss the meaning of the wonderful experience on the road near Damascus. What did Christ mean to do through Saul of Tarsus when he called to him out of the sky? Paul is rushing on tip toe to touch the goal. He longs to get hold of that for which Christ got hold of him.

We do well to remember that Paul was about sixty years of age when he wrote to the Philippians. For a quarter of a century he had preached Christ throughout the Roman empire. He was the greatest missionary of all time. Surely he had got hold of that for which Christ got hold of him. Not so. Hear him as he continues: "Brethren, I do not account myself to have laid hold of it, but one thing I do, forgetting the things behind, and reaching forth to the things before, I pursue onward toward the mark, for the prize of the heavenly calling of God in Christ Jesus."

The old athlete is racing toward the goal on tip toe, trying to get hold of that for which Christ Jesus got hold of him. I confess to you my young fellow workers, that the words of the apostle have meant much to me since I crossed the sixty line. Join me throughout your life in trying to get hold of that for which Christ Jesus got hold of us. Life thus becomes a glorious quest, and each day becomes a new adventure.

Foreign Missions

By REV. ROBERT E. SPEER, D.D.
Secretary of the Board of Foreign Missions of the Presbyterian Church

Argument in behalf of foreign missions is generally either needless or useless. It is needless with believers; with unbelievers it is useless. And yet not wholly so; for often believers and unbelievers alike have taken their opinions at second hand, and an honest first hand study of the facts and principles of the missionary enterprise leads the one group to believe with deeper conviction and a firmer hope, and shakes the scepticism and opposition of the others who have known neither the aims nor the motives which inspire the movement.

Because foreign missions is a religious movement, however, the fundamental argument for it is of necessity a religious argument, and will be conclusive only in proportion as the religious convictions on which it rests are accepted. It rests first of all upon God. If men believe in God they must believe in foreign missions. It is in the very being and character of God that the deepest ground of the missionary enterprise is to be found. We cannot think of God except in terms which necessitate the missionary idea. He is one. There cannot, therefore, be such different tribal or racial gods as are avowed in the ethnic religions of the east, and assumed in the ethnic politics of the west. Whatever God exists for America exists for all the world, and none other exists. And that cannot be true of God in America which is not true of Him also in India. Men are not free to hold contradictory conceptions of the same God. If there be any God at all for me, He must be every other man's God, too. And God is true. To say that He is one is merely to say that He is. To say that He is true is to begin to describe Him, and to describe Him as alone He can be. And if He is true He cannot have taught men falsehood. He will have struggled with their ignorance in His education of mankind, but it cannot have been His will or be His will now that some men should have false ideas of Him or false attitudes toward Him. A true God must will to be truly known by all men. And God is holy and pure. Nothing unholy or impure can be of Him. Anything unholy or impure must be abhorrent to Him, if in religion the more abhorrent because the more misrepresentative of Him, the more revolting to His nature. If anywhere in the world religion covers what is unclean or unworthy,

there the character of God is being assailed. And God is just and good No race and no man can have slipped through the fatherly affection of a loving God. Any inequality or unfairness or indifference in an offered God would send us seeking for the real one whom we should know was not yet found. A God who was idols in China, fate in Arabia, fetiches in Africa, and man himself with all his sin in India, would be no God anywhere. If God is one man's father, He is or would be every man's father. We cannot think of God, I say it reverently, without thinking of Him as a missionary God. Unless we are prepared to accept a God whose character carries with it the missionary obligation and idea, we must do without any real God at all.

When men believe in God in Christ the argument for missions becomes still more clear. It is by Christ that the character of God is revealed to us. One of His most bold and penetrating words was His declaration, "The day will come when they shall slay you, thinking that they do service unto God, and these things will they do unto you because they have not known the Father or me." The best people of His day, He declared, were ignorant of the true character of God. Only those truly knew it who discovered or recognized it in Him. "He that hath seen Me hath seen the Father. No man cometh unto the Father but by Me. No man knoweth the Son save the Father, and no man knoweth the Father save the Son and he to whomsoever the Son willeth to reveal Him." These are not arbitrary statutes. They are simple statements of fact. The world's knowledge of the character of God has depended and depends now on its knowledge of God in Christ. A good and worthy, an adequate and satisfying God, i. e , God in truth, is known only where men have been in contact with the message of the historic Christ.

This simple fact involves a sufficient missionary responsibility. Men will only know a good and loving Father as their God, i. e., they will know God, only as they are brought into the knowledge of Christ, Who is the only perfect revelation of God. For these who have this knowledge to withhold it from the whole world is to do two things. It is to condemn the world to godlessness, and it is to raise the suspicion that those who think they have the knowledge of God are in reality ignorant of what Christ was and what He came to do. "It is the sincere and deep conviction of my soul," said Phillips Brooks, "when I declare that if the Christian faith does not culminate and complete itself in the effort to make Christ known to all the world, that faith appears to me a thoroughly unreal and insignificant thing, destitute of power for the single life and incapable of being convincingly proved to be true." And I recall a remark of Principal Rainy's to the effect that the measure of our sense of missionary duty was simply the measure of our personal valuation of Christ. If He is God to us,

all in all to our minds and soul, we shall realize that He alone can be this to every man, and that He must be offered thus to every other man. The Unitarian view has never produced a mission save under an inherited momentum or the communicated stimulus of evangelicalism, and it has been incapable of sustaining such missions as it has produced. But when men really believe in God in Christ, and know Christ as God, they must, if they are loyal to themselves or to Him, share Him with all mankind.

For, child of one race and one time though He was, and that race the most centripetal of all races, Christ thought and wrought in universals. He looked forward over all ages and outward over all nations. The bread which He would give was His flesh, which He would give for the life of the world. He was the light of the whole world. If He should be lifted up He would draw all men unto Himself. His disciples were to go into all the world and make disciples of all nations. His sheep were not of a Jewish fold alone. It was not of a race but of a world that the Father had sent Him to be the Saviour. He did not regard Himself as one of many Saviours and His revelation as one of many revealings. He was the only Saviour of men, and His was the only revelation of the Father God. "I have long ago ceased to regard the history of the Hebrew race as unique," writes a well-known Christian leader of our day. "It was well for us in our early days that our studies were directed towards it, and we saw how the Hebrew people found God in every event in their history, but we believe that Assyria and Babylon, Nineveh and Rome, could have similar stories written of God's dealings with them." Now, whether the history of the Hebrew race is unique or not is not a matter of theory. It is a simple question of fact. If it was not unique, then where is its like? What other history produced a vocabulary for a revelation? What other history yielded God to humanity? What other ended in a Saviour? As a simple matter of fact, Christianity which sprang out of this race and this history is unlike all other religions in its kind. As such, it never contemplated anything else than a universal claim. If it shrinks into a mere racial cult, it separates itself from its Founder and life, and utterly abandons its essential character.

Not only is the missionary duty inherent in the nature of Christianity and in the Christian conception of God, i. e., in the real character of God, but it is imbedded in the very purpose of the Christian Church. There were no missionary organizations in the early church. No effort was made to promote a missionary propaganda, but the religion spread at once and everywhere. The genius of universal extension was in the church. "We may take it as an assured fact," says Harnack, "that the mere existence and persistent activity of the in-

dividual Christian communities did more than anything else to bring about the extension of the Christian religion."

Bishop Montgomery in his little book on "Foreign Missions" recalls Archbishop Benson's definition of four ages of missions, "first, when the whole church acted as one; next, when missions were due to great saints; thirdly, to the action of governments; lastly, the age of missionary societies." The church at the outset was a missionary society. The new Christians were drawn together spontaneously by the uniting power of a common life, and they felt as spontaneously the outward pressure of a world mission. The triumphant prosecution of that mission and the moral fruits of this new and uniting life were their apologetics. They did not sit down within the walls of a formalised and stiffened institution to compose reasoned arguments for Christianity. The new religion would have rotted out from heresy and anaemia in two generations if they had done so.

As an old writer of the Church of England has put it: "The way in which the Gospel would seem to be intended to be alike preserved and perpetuated on earth is not by its being jealously guarded by a chosen Order and cautiously recommunicated to a precious Few, but by being so widely scattered and so thickly sown that it shall be impossible, from the very extent of its spreading, merely, to be rooted up. It was designed to be not as a perpetual fire in the temple, to be tended with jealous assiduity and to be fed only with special oil; but rather as a shining and burning Light, to be set up on every hill, which should blaze the broader and the brighter in the breeze, and go on so spreading over the surrounding territory as that nothing of this world should ever be able to extinguish or to conceal it." The sound doctrine of the church was safeguarded by the wholesome hygienic reflex action of service and work and conquest. And its light and life convinced men, because men saw them conquering souls. The church was established to spread Christianity, and to conserve it in the only way in which living things can ever be conserved, by living action. When in any age or in any land the church has forgotten this, she has paid for her disobedience. So long as there are any unreached men in the world or any unreached life, the business of the church is her missionary duty.

The fourth deep ground of missionary duty is the need of humanity. The world needs Christ today as much and as truly as it needed Him nineteen centuries ago. If Judaism and the Roman Empire needed what Christ brought, then Hinduism and Asia need it now. If they do not need Him now, no more was He needed then. If they can get along without Him just as well, the whole world can dispense with Him. If there is no missionary duty, the ground falls from under the

necessity, and therefore from under the reality of the Incarnation. But that world into which He came did need Christ. Men were dead without Him. It was He Who gave them life, Who cleansed their defilement, Who taught them purity and service and equality and faith and gave them hope and fellowship. He alone can do this now. The non-Christian world needs now what Christ and Christ alone can do for it.

It needs the physical wholeness, the fitting of life to its conditions, which, as a matter of fact, men get just in proportion as they get Christ We do not need to go for proof of such needs to any over-coloured, distorted accounts of those who see only the good of Christendom and only the evil of heathenism—heathenism is a good word, and it describes facts. Sir John Hewett's account, as Lieutenant-Governor, of the conditions of sanitation in the United Provinces of India, will suffice: "Speaking generally, the death rates recorded in the Province in recent years, both in urban and in rural tracts, are nearly three times as high as in England and Wales. It is estimated that in India nearly one out of every ten of the population is constantly sick, and a person who has escaped the diseases and dangers of childhood and youth, and entered into manhood or womanhood, has an expectation that his or her life will extend to only 68 per cent of the time that a person similarly situated may be expected to live in England. . . . Infantile mortality is nearly twice as great as it is in England. . . . It is lamentable that one out of every four children born should die before he or she has completed a year of life. . . . The average number of persons per house (which frequently consists of two rooms, or even of only one) is 5.3 in important cities, and 5.5 in the rest of the country. It is estimated that the average superficial area per head of the population is something like 10 square feet, and the breathing space—150 cubic feet—just half what is required in common lodging-houses in England." Conditions in Christian lands are not what they should be, but they are infinitely superior to the conditions in other lands, and in proportion as they are Christian, famine and disease and want are overcome. Are these blessings to be ours alone?

The world needs the social message and redemption of Christianity. Paul tells us that it met and conquered the inequalities of his time, the chasm between citizen and foreigner, master and slave, man and woman. These are the chasms of the non-Christian world still. It has no ideal of human brotherhood save as it has heard of it through Christianity. Not one of the non-Christian religions or civilizations has given either women or children, especially girl children, their rights. There is human affection. The statement of a recent writer regarding China, that "children are spawned and not born," is surely most untrue save on the basest levels of life. But the proverb of the Arab women

of Kesrawan too truly suggests the Asiatic point of view: "The threshold weeps forty days when a girl is born." And between man and man the world knows no deep basis of common humanity, or if it knows, it has no adequate sanction and resources for its realization. Its brotherhood is within the faith or within the caste, not as inclusive as humanity. It wants what all the world wanted until it found it through Christ. "In his little churches, where each person bore his neighbour's burden, Paul's spirit," says Harnack, "already saw the dawning of a new humanity, and in the Epistle to the Ephesians he has voiced this feeling with a thrill of exaltation. Far in the background of these churches, like some unsubstantial semblance, lay the division between Jew and Gentile, Greek and Barbarian, great and small, rich and poor. For a new humanity had now appeared, and the Apostle viewed it as Christ's body, in which every member served the rest and each was indispensable in his own place." The great social idea of Christianity is still only partially realized by us. But we do not have it at all unless we have it for humanity, and it can be made to prevail anywhere only by being made to prevail everywhere.

The world needs, moreover, the moral ideal and the moral power of Christianity. The Christian conceptions of truth and purity and love and holiness and service are original. Every ideal except the Christian ideal is defective. Three other sets of ideals are offered to men. The only other theistic ideals are the Mohammedan and the Jewish. The Mohammedan ideal expressly sanctions polygamy, and the authority of its founder is cited in justification of falsehood. The Jewish ideal is wholly enclosed in and transcended by the Christian. Buddhism and Shintoism and Confucianism offer men atheistic ideals, i. e., ideals which abandon the conception of the absolute and cannot rise above their source in man who made them. Hinduism, with its pantheism, is incapable of the moral distinctions which alone can produce moral ideals, and as a matter of fact owes its worthy moral conceptions today exclusively to the influence of Christianity. But it is not ideals alone,—it is power for their realization that the world requires. That power can be found only in life, in the life of God communicated to men. Who offers this or pretends to offer it but Christ. How can it be offered by religions which have no God, or whose God has no character?

For this is the great need of the world. It needs the knowledge and the life of the good and fatherly God. Its own religions have given it neither of these, and its own religions are disintegrating. Christianity has detached small companies of people from them, but the influence of Christianity has penetrated them to the marrow. Let alone, it would war against their vicious elements and preserve all in man that is capable of redemption. But it will not be let alone. Other

influences are at work upon the religious conceptions of the non-Christian world, and under those influences the conceptions of the institutions of the non-Christian religions are doomed. Never did men face a more solemn responsibility than confronts us now. "The ancient beliefs and customs of the non-Christian peoples," said Lord Bryce while in America, "are destined soon to pass away, and it becomes a matter of supreme importance to see that new and better moral and religious principles are given to them promptly to replace what is disappearing; and to endeavour to find methods for preventing the faults or vices of adventurers and others who are trying to exploit the uncivilized races from becoming a fatal hindrance to the spread of Christianity." Christian peoples are standing face to face with judgment here.

Throughout the non-Christian world there are multitudes who are conscious of their needs. They may not regard Christianity as the answer to their need. It is not surprising if they do not. In what way has Christendom not misrepresented Christianity to them? But they know their need. "You speak as if our country is already a dead thing," says one of the characters in Uchimura's dialogue on "The Future of Japan," "Yes," is the reply, "immoral nation is already dead. With all its shows of stability, a nation without a high ideal is a dead corpse. Japan under the Satsuma Choshu Government is a dead nation. " "You speak very determinedly." "Yes," replies Uchimura, "I have to; I cannot bear to see my nation die." And there are many who do not wish to see their nations die in Asia, who turn to Christ. "All over India," wrote Dr. Cuthbert Hall to the missionaries there when he left India, with India's need upon his heart and its poison in his blood, "all over India are men unprepared to identify themselves with any Christian denomination, to whom the popular forms of the ancient faith have become inadequate, if not distasteful, and for whom the name of Jesus Christ and the distinctive truths connected with that name for the redemption of individuals and the reconstruction of the social order, are taking on new attractiveness and value." The fact that the world is awaking to its need, whether it understands Christ or not, adds a pathos to its mute appeal to those who have in custody the Gospel of God in His Son.

For it is only that Gospel that can meet the world's need. Commerce and government, philanthropy and education, deal with it superficially, and in the hands of shallow or evil men only accentuate it. A force is needed which will cut down to the roots, which deals with life in the name and by the power of God, which marches straight upon the soul and reconstructs character, which saves men one by one. Here we are flat upon the issue, and not to evade it or confuse it, I will put it unmistakably. It is our duty to carry Christianity to the

world because the world needs to be saved, and Christ alone can save it. The world needs to be saved from want and disease and injustice and inequality and impurity and lust and hopelessness and fear, because individual men need to be saved from sin and death, and only Christ can save them. His is the only power which will forgive and regenerate, which will reach down deep enough to transform, and will hold till transformation is fixed.

And Christianity does this by striking down to the individual and saving him. It saves him by the power of God in Christ, working in and upon him. The missionary duty is this duty. "I hold education," says Uchimura, "as essentially personal and individualistic." And he uses the term education in its broad sense. There is more to education than this. Society is something more than the sum-total of individuals, but it begins and ends with individuals, and the need of the world is primarily the need of its individuals, and the salvation of the world in Christ's way can only be the salvation of its soul through the salvation of its souls.

A few years ago we heard a great deal about the need of educating and civilizing the world before we try to change their religion. Dr. George Hamilton advanced this argument in the General Assembly of the Church of Scotland in 1796. "To spread abroad the knowledge of the Gospel among barbarous and heathen nations seems to me to be highly preposterous, in as far as it anticipates, nay, as it even reverses the order of nature. Men must be polished and refined in their manners before they can be properly enlightened in religious truths. Philosophy and learning must, in the nature of things, take the precedence. Indeed, it should seem hardly less absurd to make revelation precede civilization in the order of time, than to pretend to unfold to a child the 'Principia' of Newton, ere he is made at all acquainted with the letters of the alphabet. These ideas seem to me alike founded in error; and, therefore, I must consider them both as equally romantic and visionary." We do not hear so much of this view now. Civilization has shown what a vain and empty thing it is and we know that the sin and passion in human hearts which it cannot destroy are as real and dreadful in America and in all the neutral nations as they are in the nations at war. God is man's one need. Man can not save himself or make anything out of himself. He needs what God and God alone can do for him. If that is true of Europe and America it is true of all the rest of the world. Jesus Christ is the one Saviour of men and each man in the world needing that Saviour has a right to look to those who know of Him to tell of Him to all mankind.

Even as purely religious, however, there are some who object to foreign missions on the ground that there are other religions in the world which are true for their followers and which meet their needs

as truly as Christianity meets ours. They say that a fair comparison of Christianity with other religions destroys the claim of Christianity and makes foreign missions unnecessary. Is this true? What are the conclusions which such a comparison presents?

1. In the first place it is a significant fact that Christianity is the only religion which is trying to make good its claim to universalism. None of the non-Christian religions is making any real effort to do so Mohammedanism is spreading in Africa and India, but it makes no effort of any significance to convert America or Europe or Japan. The bounds of Confucianism are contracting. Shintoism has withdrawn from the lists as a religion, and claims now only the place of a court ceremonial and a burial rite. Zoroastrianism, one of the worthiest of the ancient religions, has almost vanished in the land of its origin, and numbers comparatively few adherents in India. Hinduism is geographically limited, save as a philosophy, by its principle of caste, and Buddhism is rejected in Japan by the very men who might succeed in propagating it elsewhere. But Christianity is moving out over all the earth with steadily increasing power, with ever multiplying agencies, with ever enlarged devotion, and with open and undiscourageable purpose to prepare for Christ's Kingship over the world. And not less significant than the fact of Christianity's missionary purpose, is the method of it. With no trust in secular support, in spite of all slanders which charge otherwise, with purely moral agencies and with fair comparison of its treasures with anything that the world can offer, Christianity goes fearlessly forth to deal with all the life and thought of man and to solve his problems and meet his needs in the name and strength of God.

2. At the root of all things is the idea of God. Here all religions meet to be judged. "The truth and the good inherent in all forms of religion is that, in all, man seeks after God. The finality of Christianity lies in the fact that it reveals the God for whom man seeks." (Jevons, "Introduction to the Study of Comparative Religion," p. 258) The best that can be said of any non-Christian religion is that it is seeking for that which Christianity possesses,—the true and perfect God. "The conception of God, with which Christianity addresses the world, is the best that man can form or entertain." If it is asked, "What is that excellence in Christianity by virtue of which it is entitled to be a missionary religion and deserves to be received by all men?"—the answer is;—

"Christianity is entitled to be a missionary religion and to displace all other religions, because of its God.

"There are many glories in the religion of Jesus Christ, and it can do many services for men; but its crowning glory, or rather the sum of all its glory, is its God. Christianity has such a conception of God as no other religion has attained; and, what is more, it proclaims and

brings to pass such an experience of God as humanity has never elsewhere known. It is in this that we find that superiority which entitles Christianity to offer itself to all mankind.

"It is necessary to tell in few words what this God is who is the glory of Christianity and the ground of its boldness in missionary advances,—this God so infinitely excellent that all men may well afford to forget all their own religions, if they may but know Him. The God of Christianity is one, the sole source, Lord and end of all. He is holy, having in Himself the character that is the worthy standard for all beings. He is love, reaching out to save the world from sin and fill it with His own goodness. He is wise, knowing how to accomplish His heart's desire. He is Father in heart, looking upon His creatures as His own, and seeking their welfare. All this truth concerning Himself He has made known in Jesus Christ the Saviour of the world, in Whom His redemptive will has found expression, and His saving love has come forth to mankind."

Set over against this conception of God the views which we have seen that the non-Christian religions take of Him, and it does not need to be shown that the religion of the Christian God has supreme rights among men.

"A religion that can proclaim such a God, and proclaim Him on the ground of experience, is adapted to all men, and is worthy of all acceptation. Since Christianity is the religion of such a God, Christianity deserves possession of the world. It has the right to offer itself boldly to all men, and to displace all other religions, for no other religion offers what it brings. It is the best that the world contains. Because of its doctrine and experience of the perfect God, it is the best that the world can contain. Its contents can be unfolded and better known, but they cannot be essentially improved upon At heart, Christianity is simply the revelation of the perfect God, doing the work of perfect love and holiness for His creatures, and transforming men into His own likeness so that they will do the works of love and holiness towards their fellows. Than this nothing can be better. Therefore, Christianity has full right to be a missionary religion, and Christians are called to be a missionary people.

3. From its unique and adequate conception of God, it follows that Christianity has a message to the world which is full of notes which the non-Christian religions do not and cannot possess. Even ideas which some of these religions share with Christianity, such as "belief in an after life in the difference between right and wrong, and that the latter deserves punishment; in the need of an atonement for sin; in the efficacy of prayer; in the universal presence of spiritual powers of some kind;" belief in the sovereignty of God, in the imminence of God, in the transitoriness and vanity of this earthly life on

one hand, and in the infinite significance of this life and the sacredness of the human order on the other,—have a relationship and a significance in Christianity, with its perfect God, which makes them totally different from the conceptions of other religions. And beside these, Christianity has a whole world of conceptions of its own,—the fatherhood of God, the brotherhood of man, redemption, the incarnation of a personal God, atonement, character, service, fellowship.

4. In its conception of sin, in its provision for sin's forgiveness and defeat, and in its ideals of salvation and the free offer of its salvation to every man, Christianity is unique and satisfying. Christianity sees sin as the supreme evil in the world, it regards it as a want of conformity to the perfect will of God, or as transgression of His perfect law; it teaches that sin is not a matter of act only, but also of thought and desire and will,—a taint in the nature; it insists that God is not responsible for it or for any evil; it emphasizes the guilt and horror of it, and the deadly consequences both for time and for eternity, and it opens to man a way of full forgiveness and clean victory. In contrast with this view, Mohammedanism teaches that sin is only the wilful violation of God's law; sins of ignorance it does not recognize; its doctrine of God's sovereignty fixes the responsibility for sin on God and dissolves the sense of guilt, and it denies the evil taint of sin in human nature. In Hinduism sin as opposition to the will of a personal God is inconceivable; it is the inevitable result of the acts of a previous state of being; it is evil, because all existence and all action, good as well as bad, are evil, and it is illusion, as all things are illusion. In pure Buddhism there can be no sin in our sense of the word, because there is no God; sin there means "thirst," "desire," and what Buddhism seeks to escape is not the evil of life only, but life itself; and its conception of the sins that impede, while including much that is immoral, does not inclue all, and does not include much on the other hand that has no immoral character at all. Confucianism makes no mention of man's relation to God, and totally lacks all conception of sin. In one word, Christianity is the only religion in the world which clearly diagnoses the disease of humanity and discovers what it is that needs to be healed and that attempts permanently and radically to deal with it.

And so, also, Christianity alone knows what the salvation is which men require, and makes provision for it. In Christianity salvation is salvation from the power and the presence of sin, as well as from its guilt and shame. Its end is holy character and loving service. It is available for men here and now. In the Mohammedan conception salvation consists in deliverance from punishment, and deliverance not by redemption and the sacrifice of love, but by God's absolute sovereignty. The Hindu idea of salvation is to escape from the sufferings incident to life, to be liberated from personal, conscious existence, and

this liberation is to be won by the way of knowledge, knowledge being the recognition of the soul's essential identity with Brahm, the impersonal God, or by the way of devotion, devotion being not faith in a God who works for the soul, but the maintenance by the soul of a saving attitude of mind toward the deity chosen to be worshiped. This is actual Hinduism, not the nobler doctrine of the Vedas. In Buddhism salvation is the extinction of existence. Indeed, there is no soul recognized by pure Buddhism. There is only the Karma, or character, which survives, and every man must work out his own Karma unaided. "By one's self," it is written in the Dhammapada, "The evil is done; by one's self one suffers; by one's self evil is left undone; by one's self one is purified. Lo, no man can purify another." The best Northern Buddhism, draws nearest to Christianity in its conception of a salvation by faith in Amitaba Buddha, but even here the salvation is release from the necessity of continued rebirths, not a creation of new character for human service in divine loyalty. Confucianism has no doctrine of salvation. The Chinese soul has had to turn, in the attempt to satisfy its needs, to other teachers. In its ideal and offer of salvation Christianity stands alone. (Kellogg, "Comparative Religion," Chapter IV. V).

5. Christianity is the only religion which is at once historical, progressive and spiritually free. Therefore, it is the only religion which can claim universal dominion. Each religion of the world has filled a place in history, but Mohammedanism is the only one whose historical facts are essential to it, and as Bishop Westcott says,—

"Christianity is historical not simply in the sense in which, for example, Mohammedanism is historical, because the facts connected with the origin and growth of this religion, with the personality and life of the Founder, with the experience and growth of His doctrine, can be traced in documents which are adequate to assure belief; but in a far different sense also. It is historical in its antecedents, in its realization, in itself; it is historical as crowning a long period of religious training which was accomplished under the influence of divine facts; it is historical as brought out in all its fulness from age to age in an outward society by the action of the Spirit of God; but above all, and most characteristically, it is historical because the revelation which it brings is of life and in life. The history of Christ is the Gospel in its light and in its power. His teaching is Himself, and nothing apart from Himself; what He is and what He does. The earliest creed—the creed of baptism—is the affirmation of facts which include all doctrine.

"Dogmatic systems may change, and have changed so far as they reflect transitory phases of speculative thought, but the primitive gos-

pel is unchangeable as it is inexhaustible. There can be no addition to it. It contains in itself all that will be slowly wrought out in thought and deed until the consummation.

"In this sense, Christianity is the only historical religion. The message which it proclaims is wholly unique. Christ said, I am—not I declare, or I lay open, or I point to, but I am—the Way, the Truth and the Life."

6. The ethical uniqueness of Christianity entitles it to asborb and displace all other religions. It alone makes the moral character of God the central and transcendent thing. Judged by its God, no other gods are really good. It alone presents a perfect ethical ideal for the individual and it alone possesses a social ethic adequate for a true national life and for a world society. It is pre-eminently the ethical religion. All its values are moral values. All the best life of Christian lands is an effort to embody the Christian ethics in life, and those ethics shelter absolutely none of the evil of Christian lands. "There is hardly a more trustworthy sign and a safer criterion of the civilization of a people," says the anthropologist Waitz, "than the degree in which the demands of a pure morality are supported by their religion and are interwoven with their religious life." And this is the true test of religions also. Do they supply men with perfect moral ideals? Do they condemn evil and refuse to allow evil to shelter itself under religious sanction? On one or both of these issues every non-Christian religion breaks down. There is much worthy moral teaching in each of the non-Christian religions, but the Koran enjoined the enslavement of the women and children of unbelievers conquered in battle, and authorized unlimited concubinage, and its sanction of polygamy cannot be defended as in the interest of morality. "Polygamy," said Dr. Henry H. Jessup, "has not diminished licentiousness among Mohammedans" Even in the Vedas there are passages which are morally debarred from publications. "I dare not give and you dare not print," wrote the Rev. S. Williams, "the ipsissima verba of an English version of the original Yajar Veda Mantras." ("Indian Evangelical Review," January, 1891.) In the Bhagavata Purana the character of the god Krishna is distinguished by licentiousness. And worst of all in the Hindu ethics, even in the Bhagavadgita, it is taught that actions in themselves do not defile one, if only they are performed in the state of mind enjoined in the poem. While Buddha and Confucianist ethics are deficient in active benevolence and human service. "Be ye perfect, as your heavenly father is perfect," is a conception peculiar to Christianity.

7. Christianity is the final and absolute religion, because it contains all the good and truth that can be found in any other religion, and presents it to men in its divine fullness, while other religions have none

but partial good; because it is free from the evils which are found in all other religions, and because it alone can satisfy all the needs of the human heart and of the human race. It is the one true religion. We are glad to find any outreach after truth in other religions which shows that the hearts of those who hold them are made for that truth and capable of receiving it in its perfect form in Christianity. Christianity is final, because there is no good beyond it and no evil in it, and because it cleanses and crowns all the life and thought of man. It is the end of all men's quest. "I maintain," says Tiele, "that the appearance of Christianity inaugurated an entirely new epoch in the development of religion; that all the streams of the religious life of man, once separate, unite in it; and that religious development will henceforth consist in an ever higher realization of the principles of that religion." And Christianity is absolute as well as final; that is, it fills the field. There can be nothing higher or better. There can be nothing else in the same class. It is the one faith.

Christ, Our Lord and Master

By REV. ROBERT E. SPEER, D.D.

There are two different ways in which we may study any object. On the one hand, we may look directly at it, or, on the other hand, we may not look at it at all, but may study instead the impression that it is making upon someone who is looking at it. We are familiar with both of these methods, and with the greater power and effectiveness of the second of them. How often in good books we have seen a clever writer, realizing that there were certain emotions which he could not describe directly, succeed in impressing us just as he desired by describing instead the reaction which watching those emotions effected in some stander-by. And how common it is in painting to see things represented not by their presentation but by their reflection upon the faces of some of those who are gazing at them.

One sees this second method of description at its best in the sixth chapter of the prophecy of Isaiah, in the account of the great experience of his call. One wishes at times that Isaiah had told us just what it was that he saw, "The Lord. . . . high and lifted up." If we might only know what the Lord looked like, when you see Him high and lifted up! But all we know is that when Isaiah saw the Lord, high and lifted up, he covered his mouth with his hands and, conscious of his uncleanness, lay down upon his face in the temple, and all that we are left with is a sense of the impress that the vision made upon Isaiah's own heart.

It is beautiful to go through the four Gospels studying the picture of Jesus Christ which the evangelists present in both of these ways. They were masters of the art of direct representation, telling us what they saw and reporting the words which they heard Jesus speak. But they were even more skillful, if that might be, in those little touches in which by indirection they reveal to us what Jesus was and let us feel the deep impress that He made upon their lives. "And they were in the way," we read, "going up to Jerusalem, and Jesus was before them; and they were amazed, and as they followed they were afraid." Why were they amazed? What was it that made them fear? Not a word is said, only we can see in their fear, more vividly than if they had drawn it, the figure of the Saviour with His white set face and the eager greyhound steps and the will that could not be moved, as He went resolutely on to what He knew was waiting for Him in Jerusalem.

And again we read, as they came to get Him in the vineyard, Jesus "went forth, and said unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, stood with them. As soon then as He had said unto them, I am He, they went backward, and fell to the ground." Why did they go backward and fall to the ground simply because Jesus said, "I am He"? We see the lonely figure standing there with the blood-drops on His white robe, and the light that must have been shining on His face from those holy hours of loneliness in the Garden, facing the great tragedy of His life. We see all that far more vividly than if the evangelists had tried to describe Him as they beheld Him standing there.

And it is beautiful to see how they used both these methods in setting before us the great principle of the mastership of Jesus Christ: "Ye call me Master and Lord: and ye say well; for so I am." Both in what they directly represent of the masterly qualities in Christ, and of the way in which He displayed all these lordly powers of His, and then in the subtle references here and there throughout, in which they speak indirectly of Him, they let us into the spell of His influence over their hearts. We get such a representation as we have not of any other personality in history, of what our Lord was to these friends of His, of what we may be sure He would be to us.

When, combining these things, we turn to pick out, one by one, the outstanding features of this mastery of Christ, it is not hard to single out the most conspicuous ones. There was, first of all, His mastery of truth. And that was a wonderful thing. How it stood out the instant one came into His presence! We know when we are with any man or woman whether it is a guesser and groper with whom we are talking, or whether it is someone upon whose soul the light has fallen. And the moment we draw near to Christ we realize that we are with a unique One, not guessing His way along, piecing together little by little the results of other days and experiences and trying to spell out life's great lesson. We realize that we are with One to Whom the great area of truth lies open with the sun blazing upon it, Who thinks those things that He had seen with His Father, Who does not have painfully to recall by exercise of memory and Who is not speculating or thinking out His way or His ideas but speaking of what lies all clear before Him, as the living, blazing reality of life. There is no other master of truth anywhere through the ages towards whom we feel as we instinctively feel when we come near to the Lord Jesus Christ and realize that here at least we have come on One Who has, as Simon Peter said, "the words of eternal life," Who is "the way, the truth, and the life," Who is Himself the light of the world, so that one cannot come near Him without feeling that he is beneath the

influence of Him Who has in His clear understanding all the great secrets that we would know.

And not only does one feel Christ's mastery of the substance of truth, but it is almost equally wonderful—indeed to the men and women who listen to Him it seems at times more wonderful—to see and feel His skillful and unsurpassed way of expressing the truth to men. It is one thing to see the truth; it is a very different and far more difficult thing to say it. I remember, as a boy, hearing my father, who was a lawyer, and one of the ablest men I ever knew, speaking about a case he was trying, and the anguish he was experiencing in that case, "I see the truth of this case as clear as the noonday sun," he said. "I cannot describe the pain it is to me to try to put this truth to the twelve men who sit in the jury box. I must make them see and feel that truth as I see and feel it." The wonder of our Lord was that He knew how much of His great truth men could not take, and He knew how much they could take and how much He must patiently wait with for a little while. We see Him using His simple figures, or following the most direct approach, or taking the incidents of personal relationships with His disciples and their own lives and building upon them that He might bring His truth at last into their lives. And the more one turns back to the picture which the evangelists draw the more he wonders at Christ's mastery both of truthfulness and of its expression to men.

And there is, secondly, Christ's mastery over nature and life. From that first day at the wedding at Cana of Galilee, when "the conscious water saw its Lord and blushed," down to the very last day when the gates of death rolled apart for Him and He came out free from all that had bound Him, we see in Jesus Christ the first One Who knew the secrets that are hidden from us, the great Master of the world's controlled energies and powers, Who walked through the world not as its plaything, not as One acted upon and coerced by all He experienced, but as One Who could speak to the sea and it obeyed Him, Who could command everywhere the energies of life of which men could only touch the fringes and find them His willing and humble slaves.

And, what is more wonderful even than His mastery over physical nature, is His mastery over life, over events, over time and space, which are the vestments of our living. Most of us do not live our lives at all. It is our lives that live us. We will do today not what we will to do, but what has been suggested to us, what in a sense is willed to be done through us. Environment is the framework and force that controls all our living. Our thoughts are controlled by the suggestions of what other people have said. Our acts are controlled, not by some

carefully thought out principle, but by the whim or the caprice or the mood of the hour, or by the accident of the association in which we happen to be. But we turn back to the life of Jesus and it is very different from our life. Here was One Who really lived His life, Who was not lived by it, Who was not controlled by the chance occurrences of the days, but put all these into His own original, free, developing project, unhindered and unhampered to the end. We do not wonder that He called Himself "The Life," and that those who came near to Him felt the thrill of a great living energy, not merely a great teacher, not merely a beautiful character, not merely the best man, and knew that somehow God, the living Power that lies back of all things, was there for them in Him as it never has been in any other.

Christ was master over truth and over things and over life. And one notes, in the third place, His mastery over men. We read at the very beginning of His public ministry that He did not need that anybody should tell Him what men were thinking about, for He Himself knew what was in men, that He had an eye that saw to the very initial springs and impulses and motives of men, that from the outset He knew who was to betray Him. All life lay out before Him as an open book, and He lived on in the world a free life, was Master of the world that He lived in, because He knew fully and completely the inner thought of those with whom He mingled. It is this that makes Him still to us, and will make Him always to men, the central, outstanding figure. Look at Him in the last days. Men thought they were crushing Him; they thought that He was the victim of all that was taking place; that He was the judged one. As we look back, we see quite contrariwise. He is the judge, and those round about Him the judged. They take their place from their attitude and relationship to Him, the Lord Christ Whom we shall see high on the throne judging the twelve tribes of Israel and all the life of man. It is just so still. Christ stands to judge all of those who would judge Him. Whoever attempts to measure Him measures himself. We see Him now just as we see Him far back across the years, Master of all the life that He moves among.

And we see Him not only in His mastery of truth and His mastery of life and His mastery of men, but we see Him also as the perfect Master of Himself. We may pick out two or three outstanding things in the last week of His earthly life. For one thing, there was no anger at false friendship. Now, if ever in life we can justify anger it is when we come upon disloyalty and treachery in friendship. That is one last unpardonable sin. And our Lord came upon this in that last week. A man who had been in His company for three years, for whom He had done everything, came now at the last to betray Him with a kiss. How does He greet him? "Friend," our English translation says. It

is not in the Greek but we have no doubt that it was in the heart of Christ even if it was not in the words. When Judas came to betray Him He did not say, "Traitor! Thief!" but, "Friend, wherefore art thou come?" There was no anger or wrath at disloyalty in friendship.

There was no despair at apparent failure. Now, there is no denying it. Men did think, as they looked at what was taking place, that Christ had failed. We know He did not fail, but as men gazed at His work then, what was there to show for it? He came to His own and His own received Him not. For three thousand years God had been educating the Hebrew nation to recognize the Messiah. Now the Messiah had been offered to this nation and it rejected Him. He gathered a company of men and women around Him. It was largest at the beginning. One by one they began to break away from Him until there were twelve. One day He asked them if they, too, were going to leave Him. And they did. At last He was crucified with only two thieves for His companions, and they were nailed to trees so that they could not run away. Men looked at His life, and what was there to show for it? Yet, in the midst of all this wreckage, we hear Him say, "Father, I have finished the work that thou gavest me to do."

And not only was there no anger at betrayed friendship and no despair over apparent failure, but there was no reproach of God's goodness. There are many who have reproached God. They have faced life's great tragedies. Life that they loved has seemed ruthlessly taken away from them. Little voices that have said no wrong, that made music about the home, were stilled. And we looked out on life and wondered how men could believe in the goodness and justice and love of God. And here was God's own Son, Who out of His great anguish and misery had cried—and no one can guess the meaning of that cry—"My God, my God, why didst thou forsake me?" But from whom at the last came not one word of reproach or sorrow but only the trusting, loving voice of a child lying down to sleep in arms that it trusted perfectly: "Father, into thy hands I commend my spirit." Christ's self-mastery was absolute. Was there ever in the world—is there now anyone—who shows himself so completely, so absolutely the master of men? "Ye call me Master and Lord: and ye do well; for so I am."

And in some sense Christ's mastery has been accepted across the years. All that we need to do is to take the life that has been in the world since Christ came and compare it with the life that was here before His influence was on the life of lands which have not felt His influence to see how deeply His mastery has penetrated. Take the

changed life for women. Take any area of the world today where Christ has been recognized even nominally as Master and Lord and compare that area of the world with other lands. We see the difference in the ideals of womanhood and the place of the child in society, and of the obligations and relationships of man to man, and the attitude of men toward the unseen. Even the small acceptance of Christ's mastery that there has been has changed the world. And there have been men and women, many or few, who have yielded their lives to the mastery of Christ! Some of them we have known, and they stand out for us as a convincing, satisfying Christian apologetic. We know these lives in their beauty and harmony and peace and strength and contentment and fruitfulness. We know, tracing their qualities back to their source, that there must be some adequate origin, that Jesus Christ must be a true Master and Lord, if He could bear such fruitage as in these lives.

But when all this has been said, is it not still true that the one pathetic and tragic thing about the earth today is that Jesus Christ's mastership is so little recognized, that men and women in such partial ways have brought their lives under it? Is there one greater need now in ourselves, in our nation, or internationally, than that Christ should be actually accepted as the Master and Lord of the world? We need to accept, for one thing—let us make it very clear and direct—we need not accept the mastery of Christ's idea of rights. We are where we are today just because we have not done that. Christ's idea of a right was that it was something that He had authority to forego. "I have a right to lay down my life." Our idea of a right is of something that we are justified in claiming. Now there is all the difference in the world between these two ideals of rights—between the conception of a right as something we have a right to give up, and the conception of a right as something that we have a right to claim and insist upon. Jesus Christ's conception of a right was as of something that its possessor was justified in giving away and not keeping. He was on an equality with God, and He counted not that equality a right to be kept; but He gave it up and emptied Himself and became obedient unto death. What makes much of the havoc and the shame of the world? Simply that men and nations insist upon construing rights as obligations of assertion instead of authorities for surrender. And in our own lives is it not just so? And can we ever have Christ's peace and joy in us and in the world until we accept the mastery of His conception of rights as of something we are justified in not claiming but in giving away? If it is my right, I have a right to give it up.

And, in the second place, we need to accept the mastery of Christ's conception of duty. We are being slowly schooled away from it today. Some of our modern theories of pedagogy are little by little sapping

the rigid, high conception of duty out of our life. If we do not like to do a thing, if it does not please us, why, it is nobody's place, we are told nowadays, to coerce us with any external obligation. If we cannot be made to see that it would be nice for us to do it, we do not feel there is any obligation upon us to do it at all. We need to get back to our Lord's conception. "The cup that my Father hath given me, shall I not drink it?" The will that my Father hath set for me, shall I not fulfill it? The work that my Father hath given me to do, shall I not accomplish it? How much better that is! We would have completely to rewrite His words to bring them into accord with our contemporary frame of mind which substitutes interest for duty. "Why did you seek Me?"—Jesus should have said to His father and mother,—"Why did you seek He in the temple? Did you not know that it was an interesting place to me?" "No,"—He ought to have said to the people of Capernaum—"no, I cannot come back to your city and preach. I am interested in seeing the whole of Palestine. I am interested in finishing the work that was given Me to do, because the night is coming when a man cannot work anymore." "It is interesting to Me to look forward to going up to Jerusalem to die." Not so. "I must," "It is my duty." We need to bring back into our lives the heart of our Lord's noble sense of righteousness, of the thing that ought to be done because it was the thing that, in the will of God, it was right to do. We call Him Master and Lord, but He is no Master and Lord of ours, if we do not accept the mastery of His idea of rights and if we do not accept the mastery of His sense of duty.

And accepting them both will answer a great many problems for us. A young woman at one of the summer Bible conferences asked: "You spoke last night of friendship as willingness to serve. Should we do things for our friends that they are capable of doing for themselves, just because we love them? Or, if we strengthen our own characters in this way, are we not doing it at the risk of weakening and making selfish the character of our friend? Should we allow ourselves to be imposed upon? Is that one of the sacrifices a Christian must bear?" Well, the life of Christ will solve our problem for us. He had rights that He forewent, and He had duties that nothing could lead Him to forego. And we have rights and duties in our lives also. Any right is mine. So long as it is just mine, I am absolutely entitled to let it go. Often my duty will be to surrender my right; but not always, and when it is my duty to exercise my right, my right is transformed into something more than a right and has risen into what is higher and nobler than a mere right, into a duty, where my right is lost in the larger obligation that I am under to others and to God.

Jesus Christ loved as no other lover ever loved, and His hand was as firm, and His strength and His will as clean and as unbending, as

any hand and will we have ever known. In our lives we shall have no trouble in friendship, in home obligations, in the work of our own community, in loyalty to the Christian body to which we belong, in dealing with our social and political problems, in thinking out our own course of action, in relationship to the queer tangle of international relationships,—we shall have no insoluble difficulties if we are sure and resolved here, accepting absolutely the mastery of Christ's conception and use of His rights and the mastery of Christ's conception and exercise of His duties.

And, thirdly, we need to bring our lives under the mastery of Christ's thought of what men and women ought to be and can be. Many times we lose this. We drop to practices, indulgences, habits, which we could not conceive as characterizing Christ. If Jesus Christ is to be our Master and our Lord, the whole of life must be handed over to Him. We cannot keep back certain hours of the evening; we cannot keep back certain exercises and entertainments and amusements; we cannot keep back a certain segment of the will or mind. We cannot do that and have Jesus Christ as Lord and Master. He does not want any divided loyalty, any half faithfulness and half treachery. He will not be Lord at all, if He cannot be Lord of all. And He asks in our lives that, calling Him Lord and Master, we should really let Him be so in all the common things of life.

And more than this is involved in accepting the mastery of Christ's ideals for our lives. It is not only believing that we ought to be the kind of men and women who would be comfortable in the actual presence of Christ; but it is also believing that we can be the kind of men and women that Jesus Christ was, that there are no limits of attainments in life to those who truly yield themselves to the moulding influence and power of the Lord Jesus.

And, lastly, we need to accept not only the mastery of Christ's ideals of rights and duties and of character, we need to accept also the mastery of His inward spirit and principle of life. All round us today a quite contradictory spirit and principle is being exalted, the very spirit and principle of which His Cross was meant to be the utter repudiation. The spirit and principle of self-assertion and energetic will to mark out our own way and push our own processes through as individuals and as nations is the spirit of our day. It is the way of strength and power, so unlike His way. "Except ye be changed and become as little children, ye cannot see the kingdom of God." So different is all this spirit of our time from the spirit and principle of His life Who was as a lamb before His shearers, dumb, opening not His mouth, Who would not quench the smoking flax nor break the bruised reed!

Which is the easier of the two? Nietzsche told us that Christ's theory was so pallid and anaemic that it was a message for weaklings and not a robust gospel for a world of living men and women. Try the two and see which is harder, self-assertion, trying to have one's own way, or the way of Christ's Cross, the law of a positive and selfless love, the spirit of a simple, inoffensive child. Let anybody try the two and see which of them is the harder. The worship of self-will, the enthroning of energy and power,—that is the tame and pallid and easy course. But there will be drops of blood on our garments, too, if we go the Gethsemane way, and perhaps even prints of nails and crosses according to our measure. But that was the way that the Lord and Master chose. And nobody does us any kindness who offers us a cup of rose water instead of the cup that could not pass away from Him except He drink it. "Ye call me Master and Lord: and ye say well; for so I am. If I then, the Lord and the Master,—ye also ought."

The Guidance of Jesus Christ

By REV. ROBERT E. SPEER, D.D.

"And his mother said unto the servant, whatsoever he saith unto you, do it." What a wonderful light these words throw upon the family life in Nazareth! A great change has passed over it since the day when Mary rebuked her son because He tarried behind in the temple at Jerusalem, and it is not hard to imagine some of the causes that had led to that change. Year after year she had watched the lad in His growth, had noted the unfailing wisdom, had slowly come to comprehend something of the deep, mysterious character of the boy; I suppose had come utterly to lean upon Him so that long before this day of the wedding feast at Cana, the word of Jesus was law and revelation to his mother. At the time of the feast these words of hers to the servants were not more an indication to them of their duty than they were a revelation of Mary's own attitude. She had come to see that whatever Jesus bade was the thing to do and she told to others what was the law of her own life. How rarely sweet and beautiful is the thought of being in an association like that. I suppose everyone of us has longed a thousand times to have an opportunity of being in such associations with Jesus as Mary enjoyed, as these servants at that feast enjoyed, when all they had to do was to listen to what He told them to do, to hear with their ears, to see Him speaking with their own eyes and then to go about doing what He had told them to do. And then we have turned from that hope, knowing that it was impossible, groping back into our poor, dark life again, to find our way as best we could, and only longed that we might hear in our ears the clear, certain, trustworthy voice of Jesus telling us what we ought to do.

Well, friends, it is not necessary to relegate guidance like that to the first century. The voice that thousands of years ago told His mother and others what was the right thing to do is speaking still, has been speaking all through the centuries to those who had a heart to heed and an ear to hear. There are many who out of their own experience can testify to the real personal guidance of Jesus Christ. They cannot remember the time when they heard His voice speaking as you hear my voice speaking; they cannot remember the time when they could look upon Him as I can look upon you, but they can remember with perfect distinctness—and many of us here can do it—times when Jesus Christ has just as really intervened in our lives and given us

directions as to what we were to do as though He had stood before our eyes visibly and had spoken to our ears audibly. We can remember the day when He came in and with one touch of His hand turned all the currents of our life in a new direction. We can remember the time when some great perplexity was, by some sure word of His that came to our hearts, cleared up forever. A hundred times as we look back now we can mark the guidances of Jesus Christ in our lives. Many of them we were conscious of at the time. We knew we were standing face to face with Him; that we were considering some question by the side of which He was standing watching what the issue of our decision might be and offering us His guidance in the decision. As we look back now we can see other times when we hardly knew He was near; when we were not conscious that it was His voice speaking to us, although we now can recognize that it was His voice and His guidance. Too many of us have had certain experience of the perfect guidance of Jesus Christ to leave it a question of doubt with us as to whether He speaks to the hearts of His disciples now in just the same clear, helpful way in which He spoke in those days when He walked with them over the fields of Palestine.

And we have come to this conference, all of us surely for the sake of gaining from Him some new guidance. Perhaps some of us would have come here if we had not expected to find Him; perhaps some of us had no such thought in coming, but surely most of us have come because we hoped He would be here, and that we might hear His voice speaking to us a little more clearly and distinctly than we had heard it at home. Maybe we brought with us some burden we hoped He would take from us; maybe we carried some perplexity we hoped He would solve for us; maybe there was in our hearts some problem we had been longing to ask Him about, ask what His counsel would be. And I am sure that here just

> "As of old Saint Andrew heard it
> By the Galilean lake,
> Turned from home, and toil and kindred,
> Leaving all for His dear sake,"

so we may hear the voice of Jesus Christ speaking to each one of us, with reference to any problem in our life regarding which we need His guidance; regarding our perplexities, about our faith, about our personal duty, about what we shall do with our lives in this world.

Only if we are going to hear the voice of Christ speaking to us in these days we must be ourselves in such an attitude that we can hear. For one thing all of us have got to be—it is a verse of John's—all of

us have got to be in the spirit, in the spirit of Jesus Christ, the spirit that casts out all recalcitrancy, that casts out all hesitation, that casts out all unkindliness, that casts out all harshness of judgment, uncharitableness of mind and bitterness and acrimoniousness of speech; if any of us bring that spirit with us and intend to live during these coming days in that spirit, doubtless we shall have difficulty in hearing the voice of Jesus Christ speaking to us; but if during these days we are willing to be in His spirit as John was that day when he began to see those great visions on Patmos, we shall see great visions too, visions of new life, visions of new service, visions of new possibilities of friendship, visions of new power in prayer, and a thousand things will dawn upon us these days that we never saw before, if now at the outset we allow the Spirit of Christ to dwell within us.

Second, we must allow the word of Jesus Christ to dwell in us richly during these days. I believe it would be a great thing if we would all of us steadfastly refuse to read any books we brought in our trunks, to take any books out of the library of this hotel, if we would just confine ourselves during the days of this conference to reading the Bible and the Bible alone. Now there are many books that need to be read in life because they help us to understand the Bible, but I believe it would be a good thing for us all during this conference if we would just not read them now and if we would confine ourselves during these days in our reading to the Bible alone; if we would read a great deal of it together off by ourselves on the lake side or in our rooms or up on the hillside and read nothing but our Bibles. There is power in the Bible itself to bring people where they can look upon the face of Jesus Christ and hear His voice. I can remember the last night of my sophomore year in college. I think no matter how many years I shall live I shall never forget that night when my books and trunks were packed and a little company gathered in my room and we sat together and just read the Bible—it was the first time we had ever done it together—and read the first Epistle of John and we found that very simple experience, the beginning of a new friendship with one another and the beginning of a new companionship with Jesus Christ. I believe it would be a helpful thing if often little groups of two, three or four would sit down together and read through some one book of the Bible these days. It would create first that atmosphere or sense of Christ, of affection for Him, which must surround us during these days if we desire to hear Him say anything to our lives.

Besides being in the Spirit of Christ and letting His word dwell in our hearts during these days, we must pray a very great deal for others and for ourselves. We shall discover these days in others and in ourselves great needs, fathomless wants, the depths of which we had

never suspected. Every new want that we shall discover in these days in others and in ourselves is a challenge of Christ to us to lay that want before Him who is abundantly able to supply all our needs. I say, to pray both for ourselves and for others. Very few of us have begun that great duty of ministry and prayer for others. I had a package of letters handed me just as I came in here and among them there was one from a friend of mine who lives in Edinburgh, a young Scotch student, who some years ago while pursuing his medical course, broke down in health. I met him first about fourteen years ago when he came over with the Scotch delegation to one of the student conferences at Northfield. He went out to a sheep ranch in Australia for a while, hoping to recover his health; then failing went back to Scotland and has been a confirmed invalid ever since, barely able to support his brother and himself by taking in typewriting, I had not heard from him for some months, and so I wrote him a little while before leaving New York with reference to himself and our abiding friendship, and this letter I received from him was his reply. He told me how sick he had been, and how during all the days of his sickness, during all the days of his health, he kept my photograph in front of him and spent much of his time in praying for me. Well, I dread to think of what my life would be if it were not for his prayers and the prayers of others like him. Maybe other people have as many good friends as I have but I doubt it very much, and I never cease to thank God for the amount of prayer I know they are putting up constantly for me. I believe that life is a power which is sustained on every side by the prayers of friends who pray when we little know they are praying for us, and it may be that some of the best service we shall give during the days of this conference will be, as there are revealed to us wants and deficiencies in other lives, our ministering to those lives in the helpful service of prayer.

And yet once again if we wish to hear the voice of Christ speaking to us these days we must, besides those things that we have been speaking of, be in the attitude of responsiveness and of complete readiness to obey. If our wills are hard against Christ, if we have steeled our hearts against His love, if we are not now just on tiptoe waiting for Him to speak to us, eagerly ready to do whatsoever our Lord shall appoint, it will be very hard for Him to say anything to us. Let us try from the very outset just to open our lives to whatever Jesus Christ may have to tell us these days about ourselves and about our duty in the world.

For surely He has something that He is going to tell us. We may be assured that He is more eager to tell us what He wants us to be and to do in the world than anyone of us can be to learn anything

from Him. I know how hard it is for us to believe that. We know our own hearts and we do not know the heart of Christ and we think because we are so eager after what we do not have, that Christ cannot be as eager to give it to us as we are to receive it. I remember years ago in central Pennsylvania when I was a boy shooting up on the foot hills of the Allegheny mountains, coming across a meeting being held by the people living there. It was a Winebrennarian meeting, and the simple brother was preaching very earnestly and vigorously to the little group of people about salvation. A very curious and distorted message it was that he was preaching, and one by one, as they were overcome by the emotions he was trying to excite, came forward and knelt down in front of the little platform and I could hear them crying in their agony, real or fictitious, as the preacher knelt down beside them and tried to lead them his way, "I can see Jesus, but I cannot reach Him; I can see Jesus, but I cannot reach Him." Just as though Jesus were eluding those who were trying to seek Him. My friends, it is not so. Very hungry we may be for what we have not; very thirsty for that of which we have dreamed, but our hunger and our thirst are feeble in .comparison with the great yearning that is in the heart of Jesus Christ to make Himself known to us, to lay His life in all its rich fullness upon our life, to tell us what He would have us be and do. It was the saying of one who did not believe in the divinity of Jesus Christ, who probably did not believe even in the existence of God, that there was no better rule by which a man might live than this, namely, so to live that Jesus Christ would approve of his life. And if a man who did not believe in Christ other than as a great and good man who walked on the earth nineteen centuries ago, can believe that is the best rule for life, how much more can we who know Jesus Christ truly as one who did live 1900 years ago and is also living here this evening more truly than any of us is living.

We may everyone of us here know what Jesus Christ would have us do. For one thing we have His own words in which He sets before us certain great principles that are to rule our lives, that exclude certain possibilities; words of Christ that at once condemn certain habits, characteristics of ours; words of Christ that certainly rule out from the life of every Christian man and woman many things we have tolerated in our lives. If during these days we will lay deep in our hearts the words of Jesus Christ, we shall know better what He would have us do. There is the Spirit of Jesus Christ living still to guide and constrain all those who are willing to be moulded and helped by that Spirit. We look back to His words not alone as to the words that Socrates spoke, as we look back to Plato's words, but we look back to a Christ whose power is still in His words as no man's power is in his words.

And then once again we have Jesus Christ here Himself, to shape and guide our lives for us. I was reading a little while ago the life of Ion Keith Falconer that some of you must have read and that more ought to read, and going over those little, simple extracts from his boyhood letters, some bits which he is writing to someone, opening up his boyish notions and the ideas of his heart. He tells in one what hymns he is fondest of and he mentions the one that is dearest to him of all, the hymn we know by the name of the tune we sing it to, "Rutherford," "The sands of time are sinking," and especially the second stanza,

> O Christ, He is the fountain, the deep, sweet well of love,
> The streams of earth I've tasted; more deep I'll drink above;
> There to an ocean fullness His mercy doth expand,
> And glory, glory dwelleth in Emmanuel's land."

Then he goes on in another letter to tell his friend something of his life. He tells him he has given up the theater; gave it up because he did not believe Jesus Christ could go with him to it and he had now resolved that he would govern his life on this principle, that he would go nowhere that he could not really feel he could take Jesus Christ with him; that he would do nothing that he could not really feel he would be willing that Jesus Christ Himself could examine and watch him in the active doing of it. If during the days of this conference, in our rooms when we are alone, as we go to and fro, in the secret chambers of our imagination where no man sees our thoughts, if we could remember that Jesus Christ is watching us and that everything in our lives is known to Him and laid open and bare before His vision, we would lay aside a great many things as not allowable which now we tolerate, and what Christ would like of us would become a great deal more open and clear to our minds.

Just what He wants each one of us to do, no one else knows. He has His own special word for each of us. I suppose He gave a general command to all those servants in Cana. He gives no such general command now. He has given that. What He is saying to each one of us is something quite personal and individual and what He will tell each one of us only our own hearts will know, but there are some things we know about what He will say to us. We know perfectly well that whatever Christ is going to say to us here in this conference will have certain characteristics. It will be something about work for one thing. He will not bid any of us to be indolent. No words of His will encourage us to be listless or idle in our lives. His Father worked, He said, and He also worked because night was coming and also because He was His Father's Son. And just as truly as Jesus says

anything to you in this conference, you may be sure it will be a message about something more to do. "Whatsoever He saith to you, do," said His mother to the servants, and whatever Christ has to say to us here we may be sure will be some message about activity and work in the world. It will not be that only, it will be a message of service. That is work touched with unselfishness. He is not going to bid any of us to just develop our own life, He is not going to set before any of us the rounding out of our own character. That comes as we do other things. What Jesus Christ is going to bid each one of us to do will be something unselfish, some work of ministry; no life was ever sent into this world to be lived by itself; and Christ never gave anyone a mission that ended within the range of that life. Whatever He tells us to do is going to be something kindly and helpful to others and we may suspect anything that comes to us these days that does not have somewhere connected with it an outreaching into other lives, that does not somewhere along the way or at the end propose unselfish service for others. And we may be sure that whatever Christ tells us to do is going to bear the stamp of service of Him. It will be an evidently personal obedience that He is asking of us, an obedience that will have certain very distinct characteristics too, an obedience that will insist on unqualified readiness to do whatsoever He wants us to do, to go wheresoever He would have us go, an obedience that hesitates at nothing but that is absolutely faithful and rigid in its loyalty to Him; an obedience that fears nothing, but attempts whatever He bids us to try in His name.

There are three little stories in the life of the Duke of Wellington that illustrate the three marks of anything that Christ is going to bid us do in these days. There was one regiment of his of which is recorded that they had on their standards this one word inscribed, "Anywhere," not alone to the place that is conspicuous or dangerous, but anywhere, to the place that is obscure and unsafe. And the obedience that Jesus Christ expects is an obedience that is absolutely unquestioning on this point. It is said of him also that one day as he came riding across the fields, he came to a gate where a small boy was on guard and he ordered the small boy to open the gate to let him through, and the little fellow very respectfully said that his orders were to let nobody through the gate, but he said, "I am the Duke of Wellington." "O, no, you are not," said the boy, "the Duke of Wellington would not encourage any boy to disobey the orders given to him," and the Duke touched his hat to the boy and rode on. Anything that Jesus Christ lays upon us to do in these days must be done with absolute, unwavering fidelity to Him. It does not matter what the cost is, what the sacrifice, how difficult or how easy, we have no right to ask questions about what Jesus Christ may lay upon our hearts as a duty in

these or any other days. And yet once more it is said that once as he called one of his regiments to do a task of peculiar difficulty, a task that almost certainly involved annihilation of most of the men, the Colonel to whom he gave the order looked half hopelessly at the task and then said, "That is what you mean us to do?" "Yes," said the Duke, "that is what I mean you to do." "Well," said the Colonel, "just give us one grasp of your conquering hand and we will go." The obedience that Jesus Christ expects of us is an obedience that so trusts Him that we will hold back from no task, however hard or difficult or apparently impossible on the face of it, it may be. All influence seems impossible when you look at it. I do not understand the very beginning of the secret of human influence, how one can touch another life and mould it. It seems an impossible thing presumptively, but Jesus Christ expects us to believe that everything He sets before us to do is a possible thing in His power.

I have said these things for the purpose of forestalling those doubts that I am sure are going to arise during these days as you listen to the whispers of the voice of Christ in your lives, telling what your duty is. The fact that any duty that He gives us is obscure is no evidence that it is not assigned to us by Him. Think how obscure His life was. From the point of view of prominence how utterly reasonable was the position of many people in His day who might have argued that it was inconceivable that the Saviour of the world should be this Galilean peasant. His life was an obscure life, the greatest life ever lived, a poor, ignorant, unknown life. And how much of it was made up of obscure deeds, how much of it we know nothing about. I tried a little while ago to find out just how many days in the life of Jesus there were mentioned in the Gospels and I could hardly realize how few are the days of those three years of His life of which we know anything. If you will pick out the actual days about which anything is recorded, you will find that of the most of these three years we know nothing. Christ's life is lost in absolute obscurity for all those days and months.

And after all it is the unseen things and the obscure things that God looks at. There is a story of an old sculptor who was cutting a figure that was to stand in a niche in the wall so that the back of the figure was to be unseen, and a visitor looked at the sculptor as he was working with the greatest care on the back of the figure and he said, "Why are you working on the back of that figure; no one will see it" "Ah," said the sculptor, "God will always be looking upon it." I am not so sure that it is not on the obscurities of our lives that God looks far more than on what we regard as our real life upon which men look; He is not concerned, I imagine, with that; what He looks at after all is what is back of the life. What men see is what is away on in the determined part of our life. God knows what the manifesta-

tion of our life is going to be long before that manifestation has come to be seen by others, and I suppose His interest has almost faded away long before men begin to see. What God looks upon is away back in the hidden recesses of the life where everything is being determined long before it appears on the stage where men gaze upon it. After all I suppose it is only the obscure life that interests God much. He watches what nobody else sees, our faithfulness in little things, our breaking down in character in the little petty trifles and real testings of life. And it is in the obscure things that the power for eternity resides. Paul himself says that the seen things are just temporary, that after all it is the things you do not see that are going to last. It is the great calm and speechless force that are the forces of mightiest power. The fact that anything that Jesus Christ tells us to do does not make a great noise, is hidden or small in our eyes, is no evidence that Jesus Christ has not set it for us to do. It may be the work in your association that you have been given to do is very insignificant work, work that does not attract attention, and that sometimes you have been reluctant to do it because there seems so little honor in it. Perhaps that after all is the most valuable work that can be done in the world, and it is no evidence that Christ has not set it for you to do because it is obscure or hidden. Neither is the fact that we are confused and doubtful about it an evidence that it is not Christ's command. I think a great deal of the discipline of our minds comes from the fact that we must decide what is God's call to us. We would like very much, as Mr. Huxley used to say, to be wound up like an eight day clock and then go on for a certain length of time. What we would like to surrender is freedom of choice, but this God means that we should always keep because that is the only way character can be developed. Many, many times Christ leaves us in what we think is doubt and uncertainty because He sees that is best for us. I can look back to many times in my life when I would have given anything if I could have heard His voice saying, "Go to the right or go to the left; do this or do that;" but that is not Christ's way of guiding our lives. He does not want servants who will obey Him mechanically; He wants men and women who will obey Him intelligently. No man who employs many men wants a man who will wait for his specific, detailed instructions; he wants men who will anticipate his mind, who know what he wants without getting any orders from him as to just how it is to be done; and Christ wants the same kind of obedience, and He would rather have us freely serving Him even though now and then we make mistakes in our free choice; He would rather have us doing that, than purchase a flawless service at the price of absolute lack of all freedom of choice and absolute surrender of all independent action. "I call ye not servants," He said, "I will call you

friends, because the things that I have heard of my Father I have made known unto you," and now you will do my will not because I give you explicit, detailed instructions about it, but because you know my principles and my spirit is in you and you will do the things that I want you to do because your hearts are in perfect sympathy and harmony with my heart. I think a great many of us will be tested this week in just that way. As during the week that has gone many were tested I imagine in the student conference and other conferences, and a great many lives have broken down at that point; they were not willing to trust themselves on the unseen; they insisted that Jesus Christ should speak to them in a perfectly definite and regular way, and they would not venture by faith until they had His clear word so they might walk by sight, and Christ will not guide us these days in that way, He will be asking us to venture for Him; He will be making the way just clear enough without making it too clear, so that every new step in obedience that we take will be a new testing of character, a new development of life, and a new strengthening of ourselves in Jesus Christ.

Do I need to add yet once more that the fact that what Christ tells us to do involves hardship and sacrifice is not to be construed by us as indicating that it is not Christ's will for us? I suppose the presumption would be otherwise, that if the thing is easy and sweet and along the line of our own personal tastes we may perhaps be suspicious about it. Christ Himself made a great sacrifice of His life and He lived a great sacrifice; it was agony for Him to live here in our human prison house. He was perpetually demanding of those who came to Him that they should find their way into His service and discipleship through a very hard and narrow door. Is it not accordingly the very best evidence that the voice that has spoken to us is His voice if it asks of us a hard wrench from selfishness and the laying down of what was evil and purely selfish in our lives? The fact that what Christ tells us to do during these days may be a hard thing is no evidence that it is not the thing He would have us do.

Do you remember that sweet passage in Thomas Fuller's "Good Thoughts" in which he describes the faithful soldier and closes with these words: "The good soldier grudgeth not to get a probability of victory by the certainty of his own death, and flyeth from nothing so much as from the mention of flying. And though the world call him a mad man, our soldier knoweth that he shall possess the reward of his valour with God in heaven, and making the world his executor leave to it the rich inheritance of his memory."

And lastly, the fact that what Jesus Christ bids us to do seems to us to be impossible is no reason why we should not attempt it. Someone has said that all of Christ's biddings are enablings. He tells

no one to do after all what He does not give that one strength to do. You know how many times we have shirked some task because we have said we could not do it; we could not speak to that person; we could not offer prayer, we could not take charge of that meeting. Those were not Christian words. Whatever Jesus Christ tells us to do we can do. It may be something that we never dreamed of doing before. It may be something that we thought was perfectly impossible for us to think of doing, but if Christ tells us to do it we can do it.

There is a fellowship, a secret fellowship wherein souls are strengthened by Omnipotence, wherein hearts are opened to discern what Christ would have them do, and wherein wills may be made strong to accomplish anything that Christ asks us to accomplish in His name.

And let us think as we go what right Jesus Christ has to ask us to do things for Him, a right that rests on His love of us, on our love of Him. If He is dear to us, if we believe, as we know, that we are dear to Him, my friends, does He not have a right the like of which exists nowhere else in the world, to tell us what to do with our lives? All peace, all joy, all glory, all power lie in believing that Jesus Christ has a will for each one of us to do and that we may discover that will and gain from Him the strength that we need for its perfect doing in the world.

The Need of the Marks of a Sent Life*

By REV. ROBERT E. SPEER, D.D.

There is a verse in the first chapter of the fourth gospel which would suffice as a biography: "There came a man sent from God, whose name was John."

These words are the life story of John the Baptist. The man's name and his personality sink into the background, and our attention is fixed instead upon the man's mission as the great fact of his life. What we usually think of as constituting a man's biography, the external annals of his life and the story of his inner spiritual struggle—these are left out of view in the statement, and we are shown instead simply the dominant principle of man's career. He conceived of it himself as the fulfilling of an assignment of God; and all that came to him in the way of duty and service, in the way of toil and sacrifice, he took as a matter of course as part of his assignment.

Indeed, I doubt whether there is any modern term that would so well describe the spirit and principle of his life as just that newspaper term, "assignment." The newspaper man, when he gets his assignment, sets about its fulfilment as a simple matter of course, with no heroics at all. In such a spirit as this, elevated, ennobled, with richer content in it, with God at the back of it, John the Baptist conceived and set about the working out of his life. He realized his life was a great purpose of God, and that his business here was the fulfilling of that purpose in the world. And in a most real sense this description of John the Baptist ought to be made the biography of every man's life. It ought to be possible for each one of us to think of himself, and have others speak about him, as a man sent here from God, his name and personality of secondary consequence to the primary principle of his life, which is the realization of the fact that he is sent into the world of God.

In one of Horace Bushnell's noblest sermons, entitled "Every Man's Life a Plan of God," this thought is held up as the ideal principle of every human life. In that sermon Bushnell points out that the Bible is nothing more or less than a collection of biographies of men and women whose lives were manifestly purposes of God, and who

*One of a series of characteristic messages by religious leaders who were sketched in the Mirrors of Ministers articles.

derived their strength and signifiance for all time from the truth and the vividness of the conception of their lives as assignments of God in the world. And the Bible forestalls the doubt which so naturally arises in our minds, because we are insignificant men or the tenor of our life is secular and apart from professional religious activities, that therefore perhaps we have fallen out of the thought and purpose of God. The Bible shows us all kinds of men, soldiers and fishermen, farmers and merchants and scholars, prominent men and inconspicuous men, kings and herdsmen and shepherds, all alike realizing that their lives were errands of God, and with great heartiness of soul fulfilling them as such.

I suppose every Christian man is willing joyfully to acknowledge that God has a plan for his life in the world, and that it is his business to discover and fulfill that plan. I want to discuss four characteristics of the life that is sent of God into the world.

First, the life that can be described as a mission of God must be clean. It is inconceivable that in arranging for a human life God should have provided in advance for impurity in it. It is inconceivable that God, creating a new personality in His own image, should have deliberately woven into that new spirit by forethought things radically inconsistent with his own character. The life that is a mission of God in the world is to be a clean and pure life. John the Baptist's was just such. The angel foretelling John's birth said the boy was to drink neither wine nor strong drink; he was to walk in absolute cleanliness and purity all his days; and we know with what a hard and imperious hand he kept control of himself. I think there was a strain of John the Baptist in Paul. The great apostle is very reticent about his inner life, in spite of all the exposures he gives us of the battles through which he passed, so that we may not be sure of all that went on there. But now and then he lets us see some of that inner conflict he waged. Once he tells us that he beat his body and kept it under. I have no doubt the apostle was not talking merely metaphor when he said that. If he was a man like us, he had the kind of fight to wage in the world that now and then may actually have compelled him to beat himself.

There died on the Atlantic ocean, a few years ago, on his way home from Persia, one of the oldest missionaries of the Presbyterian church. They embalmed his body on the ship and brought it to New York, and we held, one sweet spring morning, in the chapel of the Fifth Avenue Presbyterian church, a simple Christian funeral service. When the service was over, as I went out of the door, I met a Persian who was at that time professor of oriental languages in Columbia University, a man who had lived his boyhood life in the same city in which for more than forty years Dr. Larabee had been a missionary. "Mr.

Speer," he said, "you did not speak this morning of the characteristics in Dr. Larabee which most impressed us people in Persia." I said, "What were they?" He answered, "The first one was his carefulness. We never saw so careful a man"—by which he meant a man so punctiliously faithful in the little veracities of his life. "And the second one was his innocence." It seemed to me about as noble a tribute as could be paid to a man, to say that he had lived seventy-two years of unsullied innocence. There are young men in college who say a man cannot live a pure life for twenty years or for one. Here was an old man who lived one for seventy-two and who went back in cleanness and honor to the pure God from whom he came. We may be sure that if our lives are to be sendings of God into the world they have to be characterized by the qualities which characterize God.

Now here is a great principle of testing for all the choices a man has to make; in the matter of his life work, for example. This is the reason no man can ever do this or that or the other thing that so many men allow themselves to do—it would be utterly inconceivable that God could ever do such a thing, and what God cannot do Himself He cannot authorize anybody else to do. In the determination of our life careers we ought to pick out those things we believe to be consistent with the character of God.

In perhaps the last address Phillips Brooks ever made to young men, delivered to the convention of the Brotherhood of Saint Andrew which met in his own church in Boston, he came down out of the pulpit and stood in the midst of the men and spoke to them out of his great pure heart from the words, "Be ye clean, ye that bear the vessels of the Lord." The ambition comes to us to be entrusted with the pure chalice of our Lord's communicated life. Can we suppose that Christ will put it into polluted hands? Can we think that any man can go out into the world and call his life a sent life when it bears the marks of God's moral disapproval and anathema?

Second, the life that is recognized as sent of God into the world must be a real life, not a borrowed life, not an artificial, second-hand life. So many of us take our cues from other men. What another man thinks, troubles us; what another man's opinions or standards are, subjects us to slavery to those opinions and standards. The one thing the man who is sent of God must have is a real and first-hand vision of truth.

He needs to be living a life of moral reality. One day long ago at the Hill School, when there had been some revelations regarding the dishonest use of cribs in the life of the school, a boy, who did not make long speeches, stood up and said, "Fellows, a school whose motto is 'Whatsoever things are true,' cannot stand for fakes." There is no

room in our world for moral fakes, for lies by act or by life, for moral unreality. Many men think they are so secure that they can risk what a worse man cannot risk. There never was a falser principle of character than that. The better the man, the less tolerable is compromise in him. One remembers a saying of Edward Thring's: "In proportion to excellence compromise is impossible. A single leak sinks a great ship; a raft that is all leaks floats." Just in proportion as our lives are intended to be real lives in the world, they have to keep themselves absolutely clean of the questionable and compromising things.

And by a real life I mean a life of spiritual reality, too. One great need of our day is men who have seen their own spiritual visions, men who speak their own spiritual messages, men who are not wearing the cast-off clothes of another man's religious life, but who have pierced through to a living contact with Christ for themselves. I received one day a letter from a student at Yale in whose heart this hunger had begun to burn. "Can you tell me," he wrote, "the secret of touching God so intensely that I will be filled with His fire and power? I have been attempting it all my life and am now studying for the ministry, but somehow I cannot feel that He is foreshadowing me all the time. Reason tells me He is there, but a man's experience to be satisfying has to be something more. I cannot simply go out and by words from the lips of man satisfy or convince men. If I had that spark or power of God, I would be willing to burn myself out in five years in preference to being a scholarly lecturer from the pulpit on the philosophy of Christ's religion. I desire to realize and drink to the depths the Spirit of God. I do not want to be just myself; I want to be literally the voice of God telling this world of life. Can you help me?" No, and no man can help him; but there is One who can, who said, "If any man thirst, let him come unto me and drink, and, as the Scriptures have said, out of the depths of his life shall pour torrents of living water." And if there are any of us who are sick and tired of the old perfunctory forms of religious life, and dead phrases of religious expression, we may fill them up with the living content of God today, if we will come to Him who cried that day to thirsty men, nineteen hundred years ago, as He cries to thirsty men today, "If any man thirst, let him come unto me and drink."

Third, the life that is sent of God into the world must bear also the mark of power and success. It may not look so. It may look precisely otherwise. It did look precisely otherwise with John the Baptist. If there ever was an anti-climax from the point of view of man, it was the life of John the Baptist. First the people thronged by the thousands to hang upon his words; then he saw that great

multitude fall away from him until a little handful alone were left to walk with him his lonely way. By and by his own confidence began to go; when he was shut up in prison, he came to doubt the very foundations of his mission; and at last he died to humor the caprice of a Hebrew geisha. And yet as we look back now we see how warranted our Lord's judgment was, that of those who had been born of woman there had not arisen a greater than John the Baptist. The man's life was an absolute failure as the world measures success; but by those standards of success which are to be revealed when all meretricious standards have faded from memory, John the Baptist's life was the most successful life lived to the day of Jesus Christ.

Finally, the life that is to drink of the power of the sent life must be a life lived for life. There are men to whom such a conception never comes. Many men are living for toys—how many motor cars they can buy, how many different kinds, how fast. Other men are living not for toys, but for passion. How much lust can they crowd into life, how many new varieties can they taste? Other men are living for what they call innocent pleasure, and others for how much money they can make either for sport or for power. This is not life; the man who lives for these things throws his life away. When his life is done, the only thing that any man has to show for his life is the amount of life he has lived into and out of other men.

I suppose there were no limitations in God that prescribed any particular form for the incarnation. There was no law of God's character that made it necessary that His Son, when He came into the world, should be born as a poor man or in an obscure section of the Roman empire. Our Lord Jesus Christ might have been born as the richest man in Rome if He had wanted to; He might have been born as the son of Caesar if He had wished. And probably that is the way we would have managed it, with our modern judgments of life which think that political influence and money and social standing are the great agencies of influence. Men look back on our Lord Jesus Christ as simply fatuous for having come as He came and lived as He lived. What did He do? He gathered a few men around Him and made them His friends, and He talked to them very simply, and then He died, and that was the end of it. Only that was not the end of it; that was the beginning of it. From that simple and obscure beginning, when our Lord Jesus Christ turned loose the tides of His infinite life upon humanity, there poured out the great transforming influences of the world. From the hands outstretched upon a cruel tree have come, we know now, however ignored and despised He was in His own day, those great upheaving forces of life which have remade, or are remaking, or are to remake, our world and build at last the abiding kingdom of God.

I heard Professor Graham Taylor, of Chicago, telling once of an anarchist near his settlement who said, "My trade is the trade of a cobbler, but my calling is a propagandist." He was a cobbler by trade; he was a prophet of anarchy. His life was more than his living. Would that we might learn that lesson as Christian men. What we are going to do in trade or business or politics is not our life. Our life is to be found in the way we lay ourselves out with our life upon the bare life of men.

And it is not necessary for us to be tied up in any professionally religious service to attain this end. I believe that there is no work as large and rich for men as the work of the Christian ministry at home or abroad, and next to that the work of teaching, because those two callings have least encumbrance of method, and set a man free for the largest use of his life upon lives. But we are not limited to those forms of the use of life.

A man ought not take his life out in sawing timber and hammering nails any more than a man ought to be willing to take his life out in pleading causes in court or patching up the bodies that are the houses in which we live. We are not our bodies; we are lives. We were put into this world not to give our bodies a little pleasure or to find them a little work; we were put into this world to live for the life of men. Have we begun to live that way yet? The man who goes sent of God into the world goes out to live his life for life; and after his life is gone, lo, it is not gone, it has begun—life is what he will have forever.

What we have lost we have lost. There is no going back across the years to undo the stupid follies of the past. If the life we have lived has been a denial of Christ, we cannot go back to undo or to relive it again. We go this way but once. But what of now and tomorrow? What is life henceforth to be for us? A personal appropriation of that to which we have no right but which belongs to God, and the foolish misuse of it for a few years of time to its loss forever? Or that rich discovery today of the possibility of burying our lives in the great life of God, so that of us, too, it shall be true that there came a man, and he was sent from God, and he knew it, and he lived a life?

The Power of God

By REV. MELVIN E. TROTTER
Evangelist and Superintendent of Gospel Mission,
Grand Rapids, Michigan

Romans 1:16-17

It certainly is a real joy to preach from the Book of Romans and especially the first chapter. After Paul makes his salutation, verses 1 to 7, and takes up the introduction, verses 8 to 15, and goes into the theme of the book, or 16-17 he certainly features human nature's great need of a Saviour.

How often I have preached on the D. A. R. of this first chapter; Debtorship, Ready, Not Ashamed. Of course this is not just the order in which it is given, but I have always used it that way, and we have had a good time. But lately I have been more concerned about "The Power" of the Gospel. It would hardly be fair to say that Paul was ashamed, because he says here "not ashamed," but I believe he was conscious of Rome with her imperial dignity, her proud contempt for all aliens, her multitudes, her wickedness, her corruption and antagonism, and I think that is why he said he was ready to go even to Rome, because he had a gospel which had power enough to change the whole city.

I like to preach at Winona because I am with my friends. I like to preach up in my Mission where I have been for thirty-four years, because I am with my friends. It is nice to go out and preach where everybody knows you, but it is different in Rome, and places like Rome where the hatred and antagonism is so frightful. If a man is in doubt about his gospel, he has no business in a place like that. If there is even a loop hole in it, or even a "maybe" he certainly is whipped before he starts, but oh, this gospel which Paul preaches. "It is the power of God unto salvation to everyone that believeth." It is Jesus Christ whom God has set forth. My, how glad we should be that "God" set Him forth, and since He set Him forth, He is well pleased in Him. If the church had set Him forth, we would say "which church." If man had set Him forth we would say "which man." We would always wonder which was right, but our Saviour is set forth of God, to become our propitiation through faith in His blood. We can make no mistake about our Saviour. And thank God, He is not a dead Saviour. At the right hand of God, with all power given unto Him, we have good news that is the power of God unto salvation. Men are claiming everywhere that the church has lost her power. You cannot say that of the Gospel. The word devoid of power, could be the word

of even the church, but it could not be the word of the Lord. Men are claiming that they cannot fight temptation—there is no escape from it whatever, therefore, they must yield. Men who have heard the call of Jesus will tell you that. They have been obedient to the call, and yet there is no power. It is all because they fail to appropriate "the power of God" which Paul preaches to us here. It is the power of God unto salvation, and it is to everyone who believeth. It is a righteousness from God by faith unto faith.

Certainly power produces results. It is more than a theory. It is mightier than the law. It is actual; it is force producing. Spiritual results follow. It does things. Believe me, it is known by the things it does. You can see the results. A man comes into our mission in darkness, and goes out in light. Comes in drunk and goes out sober. The crooked are made straight. The liar tells the truth. The sinner becomes a saint.

It is of God. All sufficient. Inexhaustible. There is never any reason to apologize for it. He never makes mistakes. Never fails to finish the job. "I give unto them eternal life, and they shall never perish."

You will notice again "it is unto salvation." There is no other. This is absolute perfection. It is glorious to be sure of your remedy. A man tells me that he has gone so far into sin that he has lost his desire for God; his desire to even quit. A man said, "I could quit if I wanted to, but I do not want to." His nature has become polluted. Thank God, He can give him a new heart, and there is salvation from the pollution of nature; for a man with a paralyzed will, with a nature so weak that he cannot help but yield. He wants to do right, but he can't. Thank God for the salvation from the "can't." It is not to every man, but it is to every man who believeth, to the Jew and the Greek alike. We can all believe. One night in our mission, a young woman said "I cannot believe, I cannot believe." I said to her "Who can't you believe?" She said "What?" and in a minute she said "Why I can believe God." Everybody can believe God. She was right, and she did believe Him. She took a chance. She was convinced that God is able. You know faith is not feeling, it is choice. Not religiously inclined; not a leaning toward Jesus. It is knowing my great need and choosing in the presence of that great need, the gospel of Christ which is the power of God unto salvation. And when a man will meet the terms that God lays down, something happens.

We know that God is righteous. We find that in the law, and in history. Every human heart knows that, but it is mighty hard to see how that could ever affect us. Here salvation is righteousness made possible, and if you are going to appeal to a hard headed man you must have something more than salvation from hell. Too many men

feel that they have been in hell to be frightened about it. It must be more than salvation from sin. It must be more than forgiveness of sin. That cannot satisfy a man's soul. Salvation makes a righteousness possible to that man. Righteousness is what he wants; the power to do right. It is that, or no Gospel. It is by faith unto faith to everyone that believeth. Dr. Morgan says "Faith of God; His faith in Himself; in His Son; in man." On that basis He places, through His Son, righteousness at the disposal of man in spite of his sin. God's faith in me, gives me faith in Him.

Peter said "I will die for You." Jesus says "you will deny me, but," and then we get John 14:1. "I know you Peter. I know what a failure you are, and how you will fail me, but let not your heart be troubled, you believe in God believe also in Me." And when He says "I will go and do something for you, and I will come again and receive you," He died and rose again and that was the thing that brought salvation to Peter. That was the thing that made righteousness possible. That is the thing that makes drunkards sober. When He came back He said "Tell my disciples and Peter." He thought Peter was worth dying for in spite of his sin; his failure; his denial. He thought that even I was worth dying for, and He died for me. Had I been the only sinner in the world, He would have died for me. That in spite of my awful sin. He believes in every sinner, because He knows His power will make saints out of them. That they will flash and shine in the light of God for time and eternity. What man would not respond to that faith of God by faith in Him? God has faith in you, knowing your weakness. He has faith in Himself, knowing His power. Boy, when you believe that, the sun rises.

Every mission man knows that to save men you must believe in them. When Charlie Fish came into our mission in Grand Rapids, a ragamuffin, not only drunk but in tremens, I trusted him and instead of using him like a bum, and giving him a bed ticket and a meal ticket, I gave him a big silver dollar. He stepped up to my brother at the door and said: "I will die before I go back on that fellow who believes in me," and he never did. He found out that righteousness is a possibility in every human life, including his own.

You see it is from faith to faith. God believes in you. You believe in Him, and it works. "The gospel is the power of God unto salvation to everyone that believeth." It must work, or it is not His gospel. For two thousand years men have declared this truth, and every man who has ever met conditions has been saved. It is not "a hating of sin and crying for help." It is a submission to God. "Submit yourself therefore unto God, resist the devil, and he will flee from you." God believes in you, and now you believe in Him. You will find it the power of God unto salvation to everyone that believeth.

Christ Came to Calvary

By REV. KYLE MONROE YATES,
A.M., Th.D., D.D., Ph.D.
Professor of Old Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Kentucky

"And He went out, bearing the cross for Himself unto the place of a skull, which is called in Hebrew Golgotha." John 19:17.

Dante pictured Mount Calvary as the center of the habitable earth. Certainly to us it is the most sacred spot in the whole world. Edwin Holt Hughes said: "In some strange and mystical way, Calvary is in the geography of the infinite, and the crucifixion is in the calendar of the timeless." The cross has become the symbol of our faith. It occupies the central place in our worship. It is impossible to estimate the solace and power which the "green hill far away" has had upon numberless lives.

One cannot be the same again after he has climbed the hill leading to Golgotha's brow and spent some time in contemplating the death of the Lord Jesus. The Scriptures that describe that tragic day mean so much more than ever before. The cross of the Saviour looms large in his thinking. The very ground seems hallowed. The air is filled with a strange, mysterious something that clutches at his very throat. He becomes conscious of a divine presence who grips the imagination, the mind, the heart while the vision of the Master becomes more distinct. Quite definitely he is being stilled, awed, possessed and impressed by the actual presence of the Master.

Standing in the shadows of Calvary he hears the throngs of the other age as they move out from the crowded city. The shouts and cries and jeers of a mob reach his ears. He sees the multitude press forward through the Damascus gate and make their way around the foot of the hill to the point where the road leads abruptly toward the top of Calvary.

At the head of that wild procession a Man is struggling under the weight of a heavy log. There He comes, a delicate, sensitive man in nerves, although sturdy in frame. He is bruised, pale and worn and ready to drop under the heavy load. The agony of the garden, the tragic hours of trial, mockery, insult, unbelief and cruel scourging have left their marks upon Him. The shadow of the cross has been upon Him all the way. He walks the rough hill, without a friend, as a slave

or criminal condemned to the gibbet. Watch those unthinking soldiers as they drive Him. Listen to the insults hurled from the mouths of the Jewish leaders. Look at those coarse companions, the merciless mob, the relentless tide of surging mad men. His brow is one gushing wound, for the crown of thorns is pressed hard upon it.

In the midst of this mob that broken One struggles under the load with a certain serenity and glory in His face never seen before. Suddenly He falls under the burden. It is too much for His physical strength. Another is called in to lift it from His back and bear it to the top of the hill. The Son of Man walks quietly, resolutely and with fixed face toward the place of His execution.

One moves back a bit to let this procession pass and soon the entire hill is covered with the multitude. The Christ is nailed to the tree, the rough spikes tearing the flesh of His hands and feet. The men lift it and the Sufferer and let it drop with a thud into the hole in the ground and the Galilean hangs upon the cross exposed to the heartless gaze of a maddened crowd. Soldiers gamble at His feet. Tormentors continue to taunt Him, insult Him and challenge Him to come down from the cross. He prays for them, endures the agony, the anguish, the loneliness and the coming of sin upon His innocent head.

Suddenly the sun ceases to give light, the window of heaven is closed, the face of the Father is turned away. He is numbered with the transgressors. He dies willingly, triumphantly, gloriously while the voices are stilled on the hill and in the city.

From the midst of the darkness His blessed voice is heard saying: "My God, my God, why hast thou forsaken me?" The suffering is borne, the anguish is endured, the victory is won by the innocent Son of God who finally exclaims, "Father, into thy hands I commend my spirit."

In the hush of the gathering twilight after the cold body has been taken away one lingers to think, to question, to meditate on the strange events of the day. He is reminded forcibly that Jesus came to the cross of His own deliberate choice. He might have remained away. It would have been easy for Him to have stopped short of Jerusalem. Luke tells us that "He steadfastly set His face to go to Jerusalem." In discussing His visit to the city Jesus says concerning Himself: "No man taketh my life from me. I lay it down of myself." His suffering was self-imposed; His sacrifice was a self-oblation. Circumstantially His death was the deed of man's sin; essentially it was the deed of His devotion to the Father's will and the need of men. He said: "Now is my soul troubled and what shall I say? Father, save me from this hour. Yet for this cause came I unto this hour. Father,

glorify thy name." He was bound to the cross not by force but by His own loving devotion to the eternal purpose of God.

Gradually the outlines of the cross become more distinct and the imagination runs to take in all of the implications of the mysterious event. Why should Jesus choose to climb that hill? What was wrong in God's creation that demanded such an act? Why was it necessary for the Lord to suffer such agony? The mind demands an explanation. The soul cries out for an answer. Let us open our inner ears and our spiritual eyes and seek to learn from the cross its mystery. Surely the nineteen hundred year old cross will open its mouth and reveal to us the mystery of the ages. Let us kneel on the sacred soil and wait patiently for an answer to our earnest question.

* * * *

As our gaze is fixed on the arms of the tree we gradually become conscious of the word SIN that seems to shine in letters of fire. We are wholly ignorant of the true significance of sin until we have seen it through the eyes of Calvary. Not until we have seen sin from God's point of vantage can we begin to appreciate the true nature of sin. God has always hated sin. The Old Testament is man's textbook on the thesis of God's hatred of sin. By His holiness God is forever on the side of goodness and forever against sin. Sin is essentially rebellion. The rebel will of the sinner is arrayed against the holy and loving will of God. The universe is moral to the center in the heart of God. Sin is antithetic to the universe as a whole.

How does God feel about sin? Jesus is our answer. The cross is our illustration of the intense suffering that sin entails. Before Jesus came God could say: "The Soul that sinneth it shall die." Every resource of God is constantly turned toward the problem of putting sin out of those who were created in His image and in His likeness. We have to travel through all the pages of the Old Testament and climb the hill of Calvary before we understand the meaning of Origen's statement: "God is love and love is agony."

Sin made death necessary. Nothing else caused it. Sin had involved us in death. The penalty had already been assessed. Christ could deal with sin effectually only by taking our responsibility in it on Himself. Submissively He bared His back and let sin come upon Him that He might suffer the agonies of the doomed in bearing our sin away.

"All we like sheep have gone astray. Each one has turned into his own way and Jehovah has caused to light upon Him the iniquity of us all." "All have sinned and come short of the glory of God." "There is none righteous. No, not one." The Lord Jesus could see and appreciate fully the true nature of sin. He was aware of its origin,

its fruits, its consequences and its penalities. Deliberately He chose the way of the cross because of the sin of the world. He was slain from the foundation of the world as man's only sin-bearer. Sin called for death. Only the Christ could grapple with sin, pay the price and make that death adequate for others. We shall never forget the gruesome picture of sin that the cross uncovers for us as we look on breathlessly. If we could see sin as God saw it that day, it would be too much for our finite hearts.

* * * *

As the eyes continue to look upon the cross another word seems to become clear upon the cross-beams. Divine LOVE comes to grapple with human sin. What a battle it is! It is not only that sin is black, heinous, ugly, and despicable, but shining in the dark night of sin is the most beautiful thing in the world. Christ climbs that old rough hill and suffers the anguish because divine love is stronger than death. Love cannot leave the loved one in the clutches of the hated enemy. Love will not save self at the expense of the one loved. Love will not sit down and count the cost while the loved one dies. Love climbs the hill, carries the cross, endures the shame, suffers the agony, receives the strokes, pours out the life blood to pay the debt of the one loved. "For God so loved the world that He gave His only begotten Son."

The death of Christ is God's supreme demonstration of the divine love for sinning men. Jesus is God's love in absolute demonstration. Love finds its extreme manifestation in a strong aversion to sin. There is the real clash. Love comes with clean, pure, perfect garments into the hell of our own guilt and need, to save us from the horrible pollution and prostitution of our sin. Christ comes in purest love to the thick cloud of human sin to establish forever the fact of God's hostility to sin.

Through this death of our Lord, God is left free to receive sinners without compromising His character. A holy God cannot deal with sin in mere clemency. He is not unwilling to forgive. On the contrary, He is anxious to forgive. He loves; Yet He cannot ignore moral distinctions. Righteousness demands satisfaction. The debt must be paid. Sin must be met and dealt with adequately.

> "O love of God, O sin of Man,
> In this dread act your strength is tried:
> But victory remains with love,
> Jesus our Lord is crucified."

Christ was able to carry the exhibition of love to its utmost demonstration by giving His life willingly for the sinner. That love of the Christ as He climbs Golgotha's hill is a love that causes Him to

push aside His abhorrence of sin in the bright light of His unselfish love for the sinner. The filth of sin, the sharp pain, the physical and mental suffering can be forgotten when love flames with such intensity.

"Lord, whence are these blood drops all the way
That mark out the mountain track?
They were shed for one who had gone astray
Ere the shepherd could bring him back."

We have not seen love until we have seen it from Calvary's brow. Hosea, with his supreme love for the unfaithful Gomer, comes nearer revealing the fullness of divine love than any one of the Old Testament prophets. Because he loved so much he was able, under God's direction, to go to the market place and buy his impure wife back from slavery. Surely she did not merit such forgiveness. She had sinned away all right that she had ever known to his home, his heart and his love. She was not fit for the clean home of the preacher. There were two counts against her. But his love was big enough and strong enough to outweigh such feeble arguments. Love won the victory.

Even so, the Christ saw your plight and mine. We could not claim any right to divine consideration. We had sinned away any "right" that we ever possessed. We certainly were not fit for God's eternal "house of many mansions." Yet Christ, actuated by the strongest love ever known, came to the cross to save us, even though we did not deserve it and were not fit. We can hear Him saying: "The Son of Man came to seek and to save the lost one." And

"There is a fountain filled with blood
Drawn from Immanuel's veins
And sinners plunged beneath that flood
Lose all their guilty stains."

Love can find a way or make one. The Lord Jesus willingly came to make the way of Salvation available for all.

"There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

"We do not know, we cannot tell
What pains He had to bear
But we believe it was for us
He hung and suffered there.

There was no other good enough
To pay the price of sin;

He only could unlock the gate
Of heaven and let us in."

It is a new revelation of love that yearns and pleads for the lover to come home and finally goes to the lowest depths of shame and suffering to pay the price that the one loved may be freed from the guilt, stain and penalty of sin. The Christ reveals this love to us.

* * * *

The cross has been speaking its message to our hearts. We have seen in successive pictures a sinning world, a loving Father, a proffered Saviour, and a practical plan for our salvation. We are now thrilled with the realization that **victory is certain,** that **salvation is complete.** The matchless security of the believer who has Christ to lean upon is one of the profoundest thoughts that the mind of man can grasp.

Christ went to Calvary to work out a complete salvation. It was His sublime effort. It was His culminating work. It was aimed at a perfect atonement. Sin had such a strong hold upon men that the sinless Son of God must put forth His best to complete a perfect salvation.

The world is hunting feverishly for certainty. Christians are doubting and questioning as they tremble in the storms of life. Can we be reasonably sure of the salvation that was bought for us by His own precious blood on the tree? Is there such a thing as religious certainty? What word does Calvary have to speak to the world concerning reality and certainty? How may the cross give us a sense of security? In the hush of the closing seconds of His life on earth let us lean forward and listen to the most encouraging word of His entire life.

The word **"tetelestai"** is the most triumphant expression that came from His blessed lips. "It is finished," yes, He shouts forth the glorious announcement of victory even in the moment of seeming defeat. Those who watch Him are sure that death is near. They cannot imagine any reference to victory as appropriate. Defeat, disgrace, failure, disappointment, shame and death are better terms to use for that hour. But Jesus knew the relation of His death to redemption. He understood the full measure of the dregs of defeat that would lead inevitably to victory for us. He knew the full meaning of **"tetelestai."** He shouted it from the top of the cross and breathed His last. He did, fully and perfectly, what He came to do. His death was not a surprise to Him, for He came to die. He is the finisher as well as the author of our faith.

If we would understand the word translated, "it is finished," we must go back to the garden of Gethsemane. There is where we find light on Golgotha. He received, from the hand of God in Gethsemane,

the bitter cup. On the cross this cup was drained to the bitterest dregs. The terrific struggle of Gethsemane was finally settled in a glorious victory on Calvary. He marched from the garden to the hill in spiritual triumph.

Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.

When Death and Shame would woo Him last;
'Twas on a tree they slew Him—last
When out of the woods He came.

Sidney Lanier.

"It is complete!" A complete triumph had been won. He was now ready to turn to the altar and offer Himself as a perfect sacrifice for all the sin of the whole world. As He was the perfect Offering so He offered Himself with perfect devotion. As He was ready to lay Himself upon the altar to atone for the sins of the world He could look upon Himself with complete satisfaction. In sinlessness and self-submission He was perfect. He was the spotless, blameless Lamb of God to take away the sin of the world.

"He was wounded for our transgressions, He was bruised for our inquities; the chastisement of our peace was upon Him, and with His stripes we are healed. All we, like sheep, have gone astray; we have turned everyone to His own way; and Jehovah has made to light upon Him the iniquity of us all."

Paul declares, "For He hath made Him to be sin for us, who **knew no sin;** that we might be made the righteousness of God in Him." It was the sinlessness of Jesus that exacted from Him an infinite degree of suffering for sin. It is the soul unmarred by sin that experiences all the pain that is the proper recoil from its presence. It is this vicarious suffering that qualified Christ Jesus as the effectual Saviour of the souls of men.

The redemption anticipated by priest and prophet and evangelist has now been perfectly accomplished. Christ has achieved full redemption. He has conquered sin, obeyed the Father, and perfectly offered Himself as the world's Redeemer.

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet should He offer Himself often, as the high priest entereth into the holy place every year with the blood of others; for then must He have suffered since the foundation of the world: but now once in the end of the ages hath He appeared to put away sin by the sacrifice of Himself."

"It is complete." The provisions of grace are perfect. They lack nothing. Christ saves from the power as well as from the wrath of sin. Victory is complete. Every detail has been finished. The way has been perfected for any soul anywhere to have eternal life. That life is certain for everyone who will accept it from the hand of the Saviour.

What matters it that they have killed the body of the Christ? In the very act of giving up His spirit He makes once and for all salvation certain.

The holiness of God is satisfied. The demands of the law have been paid. Righteous requirements are fully met. A vile sinner is free because of the death of Christ who willingly took the sinner's place. The ransom is paid by a willing, innocent One who has power to purchase each of us with His own blood.

Calvary makes forgiveness effective in human experience. God is free to come to the penitent soul and offer full forgiveness. When Bunyan's Pilgrim came in sight of the cross the cords which held the bundle on his back snapped and the burden rolled from his shoulders into the open sepulchre and he saw it no more. For a long while he stood before the cross weeping, laughing, wondering—for he could not understand how the sight of the cross could ease a guilty man of his load of sin. But so it did, and so it does. The atonement may remain a mystery to us, but we are certain that it is effective in our hearts and lives. Christ has power to roll the burden of sin from us and bring peace and power.

Calvary gives the highest inspiration to holiness. Righteousness needs inspiration. Grace gives the inspiration of love. "We love Him because He first loved us." The forgiven soul comes to the Sin-bearer with a heart overflowing with love and gratitude. The bells are ringing and the songs are leaping from the heart. Praise and thanksgiving are going forth to Him who has loved and loosed us from sin.

* * * *

What is to be **our response** to this message from the cross? Can we be the same after standing on Golgotha's hill? How shall we react to the challenge that has been thrown down to us? Let us call upon Isaac Watts to express our own inner response to His call.

When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord; that I should boast,
Save in the death of Christ my God;

All the vain things that charm me most
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do.

After King Arthur had said farewell to the guilty and faithless Guinevere, and had gone to that last great battle in the West, the choking queen in whom was born a new love for her noble mate, whom she had so greatly wronged, cried:

"In mine own heart I can live down sin,
And be his mate forever in the heavens,
Before High God."

Even so, the forgiven soul feels toward the holy Christ who now demands our best and truest love. Love like His has the right to demand the best.

Our sense of responsibility for reaching the whole world with His message is largely determined by the measure in which the death of Christ is realized as an actual achievement for all mankind. The impulse to preach the Gospel to all men is grounded in the reconciling work of Christ's cross. The soul that has been gripped by the reality of Christ's atoning death will want to carry that message of good news to all men everywhere. It will be impossible for him to remain silent.

We've a story to tell to the nations,
That shall turn their hearts to the right;
A story of truth and sweetness,
A story of peace and light.

We've a Saviour to show to the nations,
Who the path of sorrow has trod,
That all of the world's great peoples
Might come to the truth of God.

The Cross of Christ, a Plus Sign

By REV. HARRY W. VOM BRUCH, D.D.
Evangelist

The Cross of Christ has always been, is now, and ever will be a plus sign. There are not enough devils in hell to make it a minus sign. Matthew 6:33 reads: "Seek ye first the kingdom of God and His righteousness and everything shall be added (plus) unto you." I Timothy 4:8 reads: "Bodily exercise profiteth little; but godliness is profitable unto the life that now is and that which is to come." If these texts be true, God must have made provision upon the Cross for the life that is and the life that is to come. The life that is divides itself into yesterday and today. The life that is to come means tomorrow. When I look back into my yesterdays I see myself a sinner guilty, helpless, hopeless, lost, doomed and damned.

It has been my privilege upon two occasions to hold campaigns in the Trinity Methodist Church of Los Angeles, of which Bob Schuler the fighting parson is pastor. This church has several thousand members. It was on the occasion of our last visit there that we were speaking to the boys in the Los Angeles county jail. It was during the days when Kid McCoy was awaiting trial for the murder of Theresa Moores. I brought a message to the boys in the penitentiary and was then asked to grant an interview to Kid McCoy whose cell was heavily curtained off from all the rest. As I emerged from his cell my guard informed me that there were eight young men upon whom the sentence of death had been passed, and that they would like to talk to me. In conversation with them I asked, "Then have you no hope?" and their immediate response was, "Our only hope could be a pardon." My schoolday chum once wrote the following:

There stood a youthful prisoner on the stand,
His head was hung in shame;
He was found guilty of an awful crime,
With no one but himself to blame.
The prisoner straightened his slouched form,
And gazed out straight ahead
When his burning orbs met his mother's eyes,
Then outward he was led;
Out through a long dark passageway

Down to a prison cell;
But a mother's love went down with him,
Yes, a mother's heart as well.

There lay a gray haired mother upon a bed of pain;
She was praying, "Oh God, my wayward boy,
That he may return again."
No one had come to see her throughout that long day,
No one had come to comfort,
No one had come to pray;
For she was the mother of a lad;
A lad who had fallen in crime,
Oh! just a common prisoner
Serving out his time;
But just the thought of prisoner
To her was cruel and sad;
For to her he was his mother's boy,
Yea, still his mother's lad.

As the golden sun was sinking
Far out in the western skies,
A light lit up a figure with tear drops in his eyes.
The figure was kneeling beside a bed
His soul upturned in prayer.
The figure had on a prisoner's garb,
For that was this prisoner there.
But what matters what the man had on
Or the deeds the man had done?
God listens to kings and beggars alike;
To Him they all are one.
And the prayer that came from those parched lips
Was a prayer that brought great joy.
God heard that prayer and answered it:
'Twas the prayer of a mother's boy.

I pass that on to you tonight for sometimes in our singing of the old songs we sing the one, the last line of which goes: "And mother's love brings home to me that greater love of Calvary." That was a pardoning love which provided a cleansing blood to take care of my yesterday.

The purest thing to be found in the desert is sand, but there's something whiter still. One morning there was a knock upon the door of my room in the Blaisdel Hotel in the city of Honolulu. There stood a native Hawaiian; he had heard me preach the night before in the

second largest Hawaiian church in the Islands. He invited me for a trip about the city and dinner in his home. We drove through the parks, saw the principal buildings, visited the famous Waikiki Beach, and then had preacher's delight—chicken fried ala Hawaii and all the trimmings. A great native dish over there is poi. It is a root they grind up; it looks like cream of wheat, hangs together like mucilage, and tastes something like sour plaster paris. I tried it—but once is enough. He played his native instruments as we sang some Christian songs, and we then made our way over the famous Pauli down past the pineapple fields to the harbor below. We took a motor boat and when we had reached a certain place in the harbor, they weighed anchor, uncovered a contraption, told me to shade my eyes, and look, and I behelf the famous coral reef much whiter than any sand found upon the desert. But there's something whiter still, for one day we climbed to the top of a high mountain in Switzerland and saw there the snow as it had come from the bosom of God; unsoiled by the soot of great commercial centers, it lay there glistening in the sunlight, whiter than even yon coral reef. But there's something whiter still. I put my ear to this book, the Bible, and I hear this cry: "Wash me and I shall be whiter than snow." Thank God for a "fountain filled with blood, drawn from Immanuel's veins, where sinners plunged beneath that flood, lose all their guilty stains." The pardoning love and cleansing blood of the Son of God takes care of my yesterday. To save a man from the penalty of sin and leave him helpless to combat with ever-present sin would be but one-half salvation, but thank God He has made provision for today. Paul says in Romans 1:16, "I am not ashamed of the gospel of Jesus Christ for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. I am told that if one takes a little crushed rock, saw-dust, and nitro-glycerin and mixes it in certain proportions, he has what is known to the trade as dynamite. Most men are aware of the power of dynamite. Students of the Greek tell us that the word power is translated from the word dunamis which means dynamite, so Paul is really saying, the gospel of Jesus Christ is the dynamite of God. That ought to be good news to some of you listening to me tonight. Bound by sin, lust, appetite, malice, passion, sensuality, desire, wondering if there's a way out, wanting to be a victor rather than a victim. I know of a power on the outside that can come on the inside and set you free. For whom the Son sets free is free indeed. Paul knew the dynamite of God because of the experience of Peter, a rough, hard, very likely profane fisherman, vehement and impetuous to the point of rashness, and yet cowardly even to falsehood and blasphemy. But when this gospel of Christ has taken thorough possession of him, and the power of it comes to be felt, this same man is all aflame with zeal, reveals a

courage that does not flinch before thousands of his frightful countrymen, and takes a life full of ridicule and insults, and goes steadily on to a sure death that awaits; only eager to be more and more like Him, the un-seen, yet inspiring Lord in whom his faith is anchored. Paul had his own experience. He was a scholar full of scholar's scorn, a friend of Publicans, a Pharisee of the straightest sect, who forsook the faith of their fathers; so aflame with wrath that he stooped to fill the place of an executioner, breathing forth threatening and slaughter, went down even as some fierce inquisitor of torquemada glad to redden his hands in the blood of men, women, and children holding the despised gospel. But when this gospel gets hold of him, oh, what a change! The lion becomes the lamb, the hate, the ferocity, the bloodthirstiness is not only all gone but a baptism of heavenly gentleness and love has come instead. He casts aside all his high opportunities, turns back on the sure prospect of affluence and renown, and taking to his heart the very doctrines he despised, puts himself on the level of Publicans and harlots who have received the same truth, and goes forth to face an experience that for thirty-five years was one perpetual succession of indignities and sufferings. Oh, man, I hope you'll come to know this power by experience also. I sat sometime ago in the front row on the platform in the old Pacific Garden Rescue Mission in Chicago on a Saturday night. The converts were testifying. There were four of us in that front row. We each gave a word. Man number one was Ed Murphy. He was converted in an eastern penitentiary while serving time as a forger. Today he is an outstanding prison evangelist in the central states. Last year we had a run on Presbyterian churches on the west coast. I think I was the first evangelist ever to hold a meeting in the Presbyterian Church of Pomona with dear Lewis Evans, son of the famous Bible teacher William Evans, as pastor. We then helped Dr. Edmons at Glendale and Dr. MacLennon in Hollywood, that great outstanding fundamental Presbyterian church of the west coast. It was toward the close of our meeting there that a man put his arms about me one night and hugging me to his heart said, "God bless you, Harry, you'll never know what this campaign has meant to me. Ever since I was saved several years ago, I have sat at the feet of Bible teachers. This is the first evangelistic campaign I have ever passed through. Hold out your hand," and as I did so he placed this beautiful wrist watch upon the same saying, "I want you to remember me with that." I begged him to keep it as I had one of my own but he insisted that I keep this one, and now I'm glad he did, for I value it because of its association. It was placed upon my hand by none other than Lew Hill, the ex-Chicago gangster, who was man number two and who sat upon the platform in the rescue mission that night.

Lew Hill was formerly a ballot-box thief backed with political power, having organized the first successful strike among the Western Union messengers. His ability was recognized by gangsters and racketeers who took him under their wing and coached him in every line until he became one of them and was associated with Bugs Moran and Al Capone in the early days of gangdom. It was this man who filed the serial number off of the first machine gun used in Chicago gangland, and his thieving pal was one of the first men killed shortly afterward. While hiding in the jungles, a fugitive from justice with eight indictments hanging over his head, this man slipped in through the open door of a rescue mission in the city of Springfield, Illinois. The message went home to his heart. He staggered to his feet and down the aisle fell into the open arms of the Son of God, and pleading the merits of Jesus' blood was wondrously saved that night. Later on he became a student in the West Point of Christian Service, the Moody Bible Institute of Chicago. When the city fathers of Rockford, Illinois, saw so many homeless lads upon the street at night, they decided to establish a rescue mission there with the doors open 365 nights a year. Owing to the fact that I had held a union tabernacle meeting there, I was asked to return to the city, speak in behalf of the new rescue mission, and raise several thousand dollars toward its support. After this was done, all unknown to me they reached over into the city of Chicago and asked this ex-gangster friend of mine to take charge of this work until they could find some one to do so. Lew Hill became the superintendent of the Union Rescue Mission, and in a brief stay of four years of time led 3,400 mothers' boys to Christ. He today is one of America's foremost Bible teachers and can quote more Scripture in one hour than any man I have ever heard upon the American continent. He has often been a speaker at our Surprise Night meetings and two weeks ago on Founder's Day, pinch-hitting for Billy Sunday, he stood here in the auditorium at Winona Lake and thrilled us with his testimony. By request he brought the closing message at our convention of evangelists and Christian workers at Indianapolis this last year and spoke to twelve thousand people that packed Cadle Tabernacle. He was man number two that gave his testimony in the mission that Saturday night.

One morning Chicago was startled to read in bold type the account of a glaring hold-up that occurred the afternoon before. It was the Dearborn Street railroad station mail robbery. The government detectives got on the trail, found out it had been perpetrated by the famous Tim Murphy gang, and one million three hundred thousand dollars was the loot. Eight men were apprehended and brought to justice. Seven men were sentenced for life to Leavenworth Penitentiary. One of the gang escaped paying the penalty and he was the

brains of the entire crowd. Ralph Tieter incarcerated in the jail at Geneva, Illinois, awaiting his trial, when Ed Murphy, man number one, came to hold a jail service there. Tieter turned his back upon the messenger and message. He did this for several Sundays but finally something said, or sung, or done, went to his heart and he looked up into the face of Murphy and asked, "Can your God do for me what He did for you?" To which Murphy responded, "Yes, if you'll let Him" Tieter turned it all over to the Lord that day and was sweetly saved. When asked what he would do at the trial he said, "As a Christian I shall tell the truth." They said, "The longest sentence and the heaviest fine will hang over your head and if you turn State's evidence it may mean you will be bumped off later on." Tieter replied, "I would rather remain in jail the rest of my life with the peace of God in my heart, than to be a free man on the outside without Christ." I can't tell you how it happened nor why, but when the trial was ever and seven of the eight men had been sentenced, the judge said, "Tieter, you are a free man." And he walked out of there a free man in Christ Jesus and later became associated with Ed Murphy, man number one, who sat upon the platform that night.

I was number four. I gave my testimony. I had never served time as a forger, nor been known as a gangster, nor a mail robber. I was saved from a drunkard's hell before I ever took a drink. There are four boys in our home, not one of which is a cigarette smoker, blasphemer, not one of which ever attends the moving pictures, theatres, or dances; not one of which has ever touched a woman with a touch of impurity. We had an old fashioned Christian mother who taught us to keep our brains clear and our blood clean, and then pointed us to the Lamb of God whose power would enable us to do so. But it takes the same power of God to keep a man out of sin and shame that it takes to save a man who is living in it. While these four testimonies differed that night, they all sounded the same note. Would you be free from your burden of sin? There's power in the blood. Thank God for a power that will enable a man to walk past the open door that has led to his sin and shame, and cost him defeat again and again, and enable him to lay his head upon his pillow at night and look up into the face of God with consciousness of clean hands and clean heart, and so I am kept by the power of God unto salvation. This is God's provision for today. Our text read: "Godliness is profitable unto the life that is and that which is to come," so there must be a provision for tomorrow. Our Lord said, "I go to prepare a place for you and if I go I will come again and receive you unto myself, that where I am ye may be also." We often advertise our meetings by dropping handbills from aeroplanes. This had been done during a campaign we were holding in St. Petersburg, Florida, but one evening the low-lying

clouds during the sunset were so beautiful, we decided on a short hop before the evening service. We had just gained proper altitude in an eighteen thousand dollar hydro-plane and were headed back toward the city, when something went wrong in an eight thousand Liberty motor. We landed in Tampa Bay and sat out on the wings and held our song service there. We sang "Let the Lower Lights Be Burning," "Throw Out the Life Line," and "Rescue the Perishing" until a motor boat came to our rescue, and we reached the meeting that night in time to pronounce the benediction. It was then that a friend said to me, "Have you missed that dear saint of God the last night or two who always sat here on your left?" She had been a missionary for sixty years in China. Her hair had been kissed white by snows of eighty winters. I said, "Yes, I have missed her and was about to inquire after her." "Well," they responded, "she has been sick; in fact, to-night's she's very low and not expected to live the night through. At my request, several men gathered with me in a side room for a season of prayer in her behalf. Fred Mills, that sweet singer of southern California, was with me at the time, and the following morning with a folding organ, Bible, and a song book, we started for her humble home. We found her still in the land of the living, basking in the Florida sunlight as she lay in a hammock on the front porch. We sang together, "Be not dismayed whate'er betide, God will take care of you," and then we read and prayed. As I held her hand in mine to say goodbye she said, "You came near not finding me here this morning. I almost slipped away last night." "Yes," said I, "but I believe I know why you're still here with us. We prayed last night that it should be so. We asked God to spare you for us a little longer, and I believe you're here because we prayed." I saw a look of displeaure and pressed home an inquiry, and this is what she said: "Mr. Vom Bruch, have you ever been a long ways from home, and away for a long time?" I said I had. "Then," said she, "you know what it is to be home-sick," and I confessed that I knew. "Well," she added, "when one is home-sick they want home, and if after being home-sick you start for home and just as you think you're nearing it and about to reach it, and something detains you, you know how you'd feel," and she continued by saying, "I've been a long ways from home and I've been away a long time, and lately I've been very home-sick. Three days ago Father said I could come home, and I began the journey with great anticipation. I thought last night I'd reach home before the dawn of another day, then something detained me, and here I am. You meant well, son, but don't ever pray that prayer again. For when one is home-sick they want home." I put my arm in Fred's as we walked up the street and I said, "I've heard you sing it, you've heard me preach it, we've talked about it, we've read about it, and

we've thought about it, but I never knew until this morning that God could give one of His own such a hope of heaven as to make them home-sick." Thank God maybe the next bend in the road will enable us to see the lights in Father's home burning brightly, then our anticipation will become our realization, and this is the prospect of every born-again believer. Pardon from the penalty of past sin, power over ever present sin, and perhaps soon the removal from the presence of a world of sin. The cross of Jesus Christ is profitable unto this; pardon, purity, power and prospect.

Praise His Name

By Victor Murray Hatfield

Praise the Savior, Prophet, Son;
Ruler, Teacher, Holy One;
Master, Shepherd, Leader, Word;
Advocate, Redeemer, Lord.

Praise Jehovah, Wisdom, Rod;
Messenger, Physician, God;
Man of Sorrows, Servant, King;
Ransom, Scepter, Holy Thing.

Praise Messiah, Witness, Light;
Prince of Peace, Commander, Might;
Rose of Sharon, Israel, Priest;
Jesus, Judge, Anointed, Christ.

Praise Emmanuel, Angel, Star;
Daysman, Lamb, Deliverer;
Minister, Apostle, Door;
First and Last, Forevermore.

INDEX

		Page
OPENING PRAYER	William E. Biederwolf	5
OPENING REMARKS	William E. Biederwolf	6
"THE HATED JEW"	William E. Biederwolf	8
CHRIST OR CHAOS	Andreas Bard	20
THE OLD GOSPEL	Andreas Bard	25
THE HUMANISM OF JESUS	Andreas Bard	29
GOD GIVEN POWER	Herbert W. Bieber	33
HE HOLDS MY HAND	Herbert W. Bieber	39
THE GREAT DECISION	Harry L. Bowlby	46
THE CHRISTIAN SABBATH	Harry L. Bowlby	57
A DISTINCT COMMAND	A. Preston Boyd	65
PLOTTERS OF THE PROTOCOLS	Joseph S. Flacks	71
PREACHING THAT COUNTS	James M. Gray	78
THEOLOGY OF THE HYMN BOOK	John Greenfield	84
A CHURCH SURVEY	C. Oscar Johnson	98
BLUE PRINTS OF A HAPPY LIFE	C. Oscar Johnson	106
LEPROSY IN PERSIA	Hartman A. Lichtwardt	113
PRESENCE AND THE PROMISES	J. C. Massee	120
GOD—PRESENT IN PERSON	J. C. Massee	127
PRESENCE OF GOD AND COURAGE	J. C. Massee	135
MISSING THE PRESENCE	J. C. Massee	143
A REVIVAL OF SANITY	J. C. Massee	151
WHY I BELIEVE THE BIBLE	John H. McComb	158
NOAH'S CARPENTERS	John H. McComb	164
MIRACLE OF THE CENTURIES	Jacob Pelts	172
THE COMMANDER IN CHIEF	Charles J. Rolls	180
HONOURS OF THE FIELD MARSHAL	Charles J. Rolls	196
SPIRITUAL EQUIPMENT SECURED	Charles J. Rolls	205
PAUL'S DEVOTION TO CHRIST	John R. Sampey	219
FOREIGN MISSIONS	Robert E. Speer	222
CHRIST OUR LORD AND MASTER	Robert E. Speer	236
THE GUIDANCE OF JESUS CHRIST	Robert E. Speer	245
THE MARKS OF A SENT LIFE	Robert E. Speer	256
THE POWER OF GOD	Melvin E. Trotter	262
CHRIST CAME TO CALVARY	Kyle M. Yates	265
THE CROSS OF CHRIST	Harry W. Vom Bruch	276
PRAISE HIS NAME, a poem	Victor M. Hatfield	282

Write for Bulletin
giving special prices
on the complete set of

WINONA ECHOES

1914 to 1933

VICTOR M. HATFIELD, Publisher